

© William Bowen J^r
CORDERII Colloquiorum

Centuria Selecta:

OR, A

SELECT CENTURY

O F

CORDERIUS' Colloquies.

Mathurin Corderier

WITH AN

ENGLISH TRANSLATION

As LITERAL as possible;

Designed for the USE of

BEGINNERS in the Latin Tongue.

By JOHN CLARKE,

Late Master of the Publick GRAMMAR SCHOOL
in Hull, and AUTHOR of the *Introduction to
the Making of LATIN.*

The SEVENTEENTH EDITION.

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T H E P R E F A C E.

HE Advantage of Literal Translations of the easier Authors in the Latin Tongue for the Use of Beginners is so very great, and withal so very visible, that it will appear, I doubt not, to others upon a little Reflection, as it does to me, a Wonder, our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, those concerned in the Education of Youth should be so much overseen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years Boys spend there, is really amazing, and would naturally tempt a Person of any Reflection to suspect there must be some very great Flaw, some notorious Mismanagement, in the com-

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mon Method of Proceeding. How else comes it to pass, that the French Tongue is attained to a good Degree of Perfection in half the Time that is spent in the Latin Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well, whereas in double the Time, or more, spent at a Grammar School, he shall be so far from talking and writing Latin, that he shall not be able to read half a dozen Lines in the easiest Clasick Authour you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar Schools: But the main Cause, I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, (to say nothing of French and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how, it is; we have blundered on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Authour, in that tedious lingering Way of Proceeding observed in our Schools. The six
or

The P R E F A C E.

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or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and some Body, pursuant to his Advice in his Book of Education, has published ÆSOP's Fables with an interlineary Version. But that Way of printing them, is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, which that Edition of ÆSOP's Fables is liable to, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Method of Proceeding with Beginners in the Latin Tongue. When Boys come into CORDERIUS, they have two or three Lines construed them by the Master once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once, nor twice, nor ten times construing over, that will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their

Schoolfellow, for Assistance ; and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man that has three or four, or (as is sometimes the Case) seven or eight Forms to take care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed ; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language : For to put them upon getting their Lessons by the Dictionary, is still more ridiculous and intolerable : They not only want Skill to use it, and to make choice of proper Words, where there is any Variety ; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business. For whilst the Boys have their Words all ready at hand, and can with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOLE ; but he so little understood the Business he was about, that he never designed his Translation as Literal, and has therefore very wisely taken care to give us notice of it in the Title-Page. The

Use of Translations for Beginners, is not merely to inform them of the Meaning of each Sentence in gross; for when would they arrive to any tolerable Knowledge of the Language at that Rate? But to teach them the precise and proper Signification of Words; without which, as no Language can be understood or attained, so it requires nothing but Memory to attain it, and therefore ought to take place, in the Education of Children, at least of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child, than what only employs the Memory.

The Reader is here presented with the Choicest of CORDERIUS's Colloquies, being as many as are necessary for Boys to read, and a great many more than they usually do read, and to them is annexed a Translation as Literal as can be wished. In order likewise to render the Reading of them still the more easy, I have placed the Latin Words in their natural Order, that is to say, in the same they have in the English; by which means, one great Obstacle to the Improvement of Beginners is removed. And for their further Direction, as well as to prevent all Possibility of Error, the Words which answer one another in the Latin and English, are in the same Character, the Roman and Italick being used alternately for that Purpose. Of this the Master must take care to inform his Boys.

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William Bowers Jr.



C O R D E R I I *Colloquiorum* *Centuria Selecta, &c.*

C O L L. I.

A. QUID agis ?
B. Repeto mecum.
A. Quid repetis ?
B. Pensum quod præcep-
tor præscriptis nobis hodie.
A. Tenesne memoriam ?
B. Sic opinor.
A. Repetamus unā, sic
uterque nostrūm pronunci-
abit rectius coram præcep-
tore.
B. Incipe tu igitur, qui
provocasti me.
A. Age, esto attentus ne
finas me aberrare.
B. Sum promptior ad au-
diendum, quam tu ad pro-
nunciandum.

W^{HAT} are you do-
ing ?
I am repeating by myself.
What are you repeating ?
The Task which the
Master set us to day.
Do you retain it in Me-
mory ?
So I think.
Let us repeat together,
thus each of us will say the
better before the Master.
Begin you then, who
have challenged me.
Come on, be attentive
that you do not suffer me
to go wrong.
I am readier to hear than
you to say.

C O L L.

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C O L L. II.

A. Visne *repetere præ-
lectionem mecum?*
 B. Volo.
 A. Tenesne?
 B. Non rectè satis for-
tasse.
 A. Age, faciamus pe-
riculum.
 B. Quid igitur expecta-
mus?
 A. Incipe ubi voles.
 B. Atqui est tuum inci-
pere.
 A. Quid ita?
 B. Quia invitasti me.
 A. Dicis æquum, atten-
de igitur.
 B. Attendo, repeate.

Will you repeat the Les-
son with me?
 I will.
 Do you retain it?
 Not right enough per-
haps.
 Come, let us make Tri-
al.
 What then do we tarry
for?
 Begin when you will.
 But it is your Part to
begin.
 Why so?
 Because you invited me.
 You say right, attend
then.
 I do attend, repeat.

C O L L. III.

A. Jamne tenes quæ sunt
reddenda tertiâ horâ?
 B. Teneo.
 A. Ego quoquè.
 B. Ergo confabulemur
paulisper.
 A. Sed si monitor inter-
venerit, putabit nos gar-
rire.

Do you retain already
those Things which are to be
said at three o'Clock?
 I do retain them.
 I also.
 Then let us talk together
a little.
 But if the Monitor come
upon us, he will think we
are prating.

B. Quid

B. Quid times ubi nihil
est timendum? si venerit,
non deprehendet nos in otio,
aut in aliquâ malâ re; au-
diat, si velit, nostrum col-
loquium.

A. Loqueris optimè, se-
cedamus aliquò in angu-
lum, ne quis impedit nos.

What do you fear, where
nothing is to be feared? if
he should come, he will not
catch us in Idleness, or in any
bad thing; let him hear,
if he will, our Discourse.

You say very well, let
us withdraw some-where
into a Corner, lest any one
should disturb us.

COLL. IV.

A. Non decet nos otiani-
aut garrire hic, dum præ-
ceptor expectatur.

B. Quid ais? non de-
cet; imò, non licet, nisi
volumus vapulare.

A. Tu audi me igitur
dum pronuncio prælectio-
nem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satìs,
relege, semel atque ite-
rum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam
periculum, si vis audire me.

B. Age, pronuncia, redi-
didisti omnia rectè.

It doth not become us
to idle, or prate here,
whilst the Master is ex-
pected.

What say you? it doth
not become; nay, we must
not, unless we would be
whipped.

Do you hear me then,
whilst I say my Lesson, I
will hear you afterwards.

Come, say away.

Do I not retain it.

Not yet well enough,
read it over again, once
and again.

I will do so.

Do you retain it now?

I think so, I will make
Trial, if you will hear me.

Come, say away, you
have said all well.

COLL. V.

A. Cur non scribis?
B. Quia non libet.

Why do you not write?
Because it does not please

M.E.

But the Master bad you.

A. Atqui præceptor juf-
fit te.

I know it, but I have
something to read first;
besides, I have nothing
that I can write now.

B. Scio, sed est mihi
aliquid legendum prius;
præterea, habeo nihil quod
scribam nunc.

O that you would write
for me!

A. O si velles scribere
mihi!

What?

B. Quidnam?

I have the Master's Dictates
to write out.

A. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam
tibi, sed expecta crastinum
diem.

I will willingly write out
for you, but stay till To-
morrow.

A. Expectabo igitur, sed
ne fallas quæfō.

I will stay then, but do
not fail I pray.

B. Non fallam.

I will not fail.

COLL. VI.

A. Visne describere præ-
lectionem mibi?

Will you write out the
Lesson for me?

B. Cur non scripsisti?

Why have you not writ-
ing?

A. Quia fui occupatus
hiererno die.

Because I was busy Yes-
terday.

B. Accipe meum librum
et describe.

Take my Book and write
it out.

A. Non

A. Non ignoras me scribere lentius, et tu descriperis totam citius quam ego quatuor aut quinque versiculos.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modò ne abutare.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will have written out the whole sooner than I four or five Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but at least lend your Book.

Take it, use it as you please, only do not abuse it.

There is nothing that you may fear here.

C O L L. VII.

A. Unde venis?

B. Venio infernè.

A. Quod negotium erat tibi infrà?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table, and tarry in the Chamber, until I come back.

What shall I do in the mean time?

A. Edisce prælectionem in
crastinum diem, ut reddas
eam mihi ante cœnam.

B. Edidici jam, præcep-
tor.

A. Lude igitur.

B. Sed habeo nulos col-
lusores.

A. Invenies nonnullos in
hac viciniâ, ex tuis condis-
cipulis etiam.

B. Non curo id nunc;
malim (si placet tibi) edis-
cere de catechismo in do-
minicum diem.

A. Ut libet.

B. Si quis quærat te,
quid dicam illi?

A. Dic me prodiisse, sed
reversurum mox.

Learn well our Lesson a-
gainst To-morrow, that
you may say it to me be-
fore Supper.

I have learnt it already,
Master.

Play then.

But I have no Play-Fel-
lows.

You will find some in this
Neighbourhood, of your
School-fellows too.

I do not care for that
now; I had rather (if it
please you) learn out of my
Catechism against the Lord's
Day.

As you will.

If any one should ask for
you, what shall I say to
him?

Tell him that I am
gone abroad, but will re-
turn presently.

C O L L . VIII.

A. Visne dare mihi uni-
cam pennam?

B. Non dantur mibi.

A. Hem! negas mihi
tantillam rem? Quid si
rogarem magnum quid-
dam?

B. Fortasse ferres repul-
sam.

Will you give me one
Pen?

They are not given to
me.

How! do you deny me
so small a thing? What
if I should ask any Thing
great?

Perhaps you would have
a Denial.

A. Credo

A. Credo equidem; age,
non peto dono, visne com-
modare? reddam tibi cras.

I think so indeed; come,
I do not ask it as a Gift,
will you lend it me? I
will give it you again To-
morrow.

B. Non recuso, modò ne
abutaris.

I do not refuse, only do
not abuse it.

A. Non abutar.

I will not abuse it.

B. Cave ne moveas pe-
dem hinc antequam rede-
am.

See you do not stir a Foot
from hence before I come
again.

A. Movebo nusquam,
dummodo redeas maturè,
alioqui non expectabo tu-
um redditum.

I will stir no whither,
provided you return in time,
otherwise I will not wait
your Return.

COL. IX.

A. Visne commodare mi-
hi tuum Terentium?

Will you lend me your
Terence?

B. Volo equidem, modò
repetas illum à Conrado,
cui dedi utendum.

I will indeed, provided
you fetch it from Conradus,
to whom I gave it to use.

A. Quo signo vis repe-
tam?

By what Token will you
that I fetch it?

B. Nempe hòc, quòd
babco ejus epistolæ.

Truly by this, that I
have his Epistles.

A. Id est fatis mibi.

That is enough for me.

B. Sed quando reddes?

But when will you give
it me again?

A. Quum descripsero con-
textum in tres aut quatuor
prælectiones.

When I shall have writ-
ten out the Context on three
or four Lessons.

B. Matura igitur, ne in-
commodes meo studio.

Make haste then, lest
you hinder my study.

A. Maturabo.

I will make haste.

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B. Sed heus, cura ne māculas, alioquin agrè commodato posthac.

A. Nempe effem̄ indig-
tus beneficio.

But ho, take care you do
not blot it, otherwise I shall
hardly lend it you hereafter.

Truly I should be unwor-
thy of your kindness.

COLL. X.

A. Vidist̄ne librum me-
um?

B. Quem librum quæ-
ris?

A. Ciceronis epistolas.

B. Ubi relquisti.

A. Oblitus sum in scholâ.

B. Fuit tua negligentia.

Have you seen my Book?

What Book do you seek
for?

Cicero's Epistles.

Where left you it?

I forgot it in the School.

That was your Negli-
gence.

I confess it, but in the
mean time tell me, if you
know any one to have taken
it.

Why do not you go to the
Master? he is wont (as you
know) either to carry those
Things which are left by us
into his study, or to give
them to some body who may
give us them again.

You admonish well,
how forgetful am I who
had not thought of that!

A. Mones bene, quām
obliviosus sum qui non co-
gitaveram istud!

COLL. XI.

A. Potesne dare mutuò mi-
hi aliquantulum pecuniae?

B. Quantum petis?

Can you lend me a little
Money?

How much do you ask for?

A. Quin-

Centuria Selecta.

9

A. Quinque *asses*, si est
commódum tibi.
B. Non habeo tot.
A. Quot igitur?
B. Tantum quatuor.
A. Bene sàne, da mibi
istos quatuor.
A. Dabo dimidium si
vis.
A. Cur non totum?
B. Quia opus est mibi
duobus.
A. Da mibi duos igitur,
quæso.
B. Sed non sufficient tibi.
A. Petam ab aliquo
alio.
B. Accipe hos duos igi-
tur. Quando reddes?
A. Die Saturni, ut spe-
ro, cùm pater venerit ad
forum.
B. Esto memor igitur.
A. Ne timeas.

Five Pence, if it be con-
venient to you.
I have not so many.
How many then?
Only four.
Well indeed, give me
those four.
I will give you half if
you will.
Why not the whole?
Because I have need of
two.
Give me two then, I
pray.
But they will not be suf-
ficient for you.
I will ask of somebody
else.
Take these two then.
When will you repay
me?
Upon Saturday, as I
hope, when my Father
shall come to the Market.
Be mindful then.
Do not fear.

C O L L. XII.

A. Da mutuò mibi duos
asses.
B. Nunc non est facile
mibi dare.
A. Quid obstat? Scio
te accepisse pecuniam he-
terno die.

Lend me two Pence.
Now it is not easy for
me to lend.
What binders? I know
you to have received Money
Yesterday.

B 4

B. Accepi

B. Accepi quidem, sed
libri sunt emendi, et alia
necessaria mibi.

A. Nolo remorari tuum
commodum.

B. Ubi emero quae sunt
opus mibi, si quid superfit,
dabo mutuò.

A. Interea igitur ex-
pectabo sperans; sed quid
si nihil superstiterit tibi?

B. Dicam tibi statim,
ne expectes diutius frustrè.

A. Quando emes ea quae
decrevisti?

B. Cras, ut spero, aut
ad summum perendie.

I have received indeed,
but Books are to be bought,
and other Things necessary
to me.

I will not hinder your
Advantage.

When I shall have bought
what Things are needful
to me, if any thing remain,
I will lend it.

In the mean time then
I will wait in hopes; but
what if nothing remain
to you?

I will tell you imme-
diately, that you may not
wait longer in vain.

When will you buy
those Things which you
have designed?

To-morrow, as I hope,
or at farthest the Day af-
ter to-morrow.

C O L L. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit me multis
verbis ut studerem diligen-
ter.

A. Utinam facias sic.

B. Faciam Deo juvante.

Is your Father gone?

He is gone.

At what a Clock?

At One in the After-
noon.

What said he to you?

He admonished me in
many Words that I should
study diligently.

I wish you would do so.

I will do it God helping.

A. Deditne

Centuria Selecta.

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A. Deditne tibi pecuniam?

Has he given you Money?

B. Ut solet ferè.

He has given, as he uses commonly.

A. Quantum?

How much?

B. Nihil ad te.

Nothing to you.

A. Fateor; sed tamen quid facies istâ pecuniâ?

I confess it; but yet what will you do with that Money?

B. Emam chartam, et alia quæ sunt opus mibi.

I will buy Paper, and other Things, which are needful to me.

A. Quid si amiseris?

What if you should lose it?

B. Ferendum erit æquo animo.

It will be to be borne with an equal Mind.

A. Quid si fortè eguero, dabisne mutuò?

What if by chance I shall want, will you lend?

B. Dabo mutuò, et libenter quidem.

I will lend, and willingly indeed.

A. Ago tibi gratias.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater nunc?

Where is your Father now?

B. Puto eum esse Lugduni.

I suppose him to be at Lyons.

A. Quid agit illuc?

What does he do there?

B. Negotiatur.

He trades.

A. E quo tempore?

From what Time?

B. Ab ipso initio mercatus.

From the very Beginning of the Fair.

A. Miror valde qui audiat commorari illuc tamdiu, cum sit tanta pestilenta in eâ urbe.

I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

12 , Corderii Colloquiorum

B. Non est adeò mirandum.

A. Itane videtur tibi ?

B. Ita, profectò, nam fuit aliàs in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc. Sed quando est reversurus ?

B. Nescio, expectamus in horas.

A. Deus reducat illum.

B. Ita precor.

A. Quoniam abis nunc ?

B. Rectà domum, vale.

A. Vale tu quoquè.

It is not so much to be wondered at.

Does it seem so to you ?

So, indeed, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it indeed, and will guard him yet. But when is he to return ?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you going now ?

Straight home, farewell.

Fare you well too.

C O L L . XV.

A. Quid es ita lætus ?

B. Quia pater meus modò venit.

A. Aïn' tu, unde venit ?

B. Londino.

A. Quando advenit ?

B. Modò ; ut dixi tibi jam.

A. Jamne salutâsti ?

B. Salutavi quum descendenteret ex equo.

Why are you so glad ?

Because my Father is just come.

Say you so, whence came he ?

From London.

When came he ?

Just now ; as I have told you already.

Have you already saluted him ?

I saluted him as soon as he alighted from his Horse.

A. Quid.

A. Quid amplius fecisti
illi?

B. Detraxi calcaria et
oreas.

A. Miror te non man-
fisse domi propter ejus ad-
ventum.

B. Nec ille permisisset,
nec ego vellem, præsertim
nunc, cùm prælectio est au-
dienda.

A. Consulis bene tibi,
qui habeas rationem tem-
poris, sed valetne pater?

B. Rectè, Dei beneficio.

A. Evidem plurimum
gaudeo, tuâ causâ et ejus,
quod redierit peregrinè sal-
vus.

B. Facis ut decet ami-
cum, sed colloquemur cras
pluribus verbis.

A. Vide præceptorem, qui
jam ingreditur scholam.

B. Eamus auditum præ-
lectionem.

What more did you for
him?

I pulled off his Spurs
and Boots.

I wonder you did not
stay at Home on account of
his coming.

Neither would he permit,
nor did I want, especially
now, when the Lesson is
to be heard.

You consult well for
yourself, who have Re-
gard to your Time. But
is your Father well?

Well, by God's Blessing.

Truly I am very glad,
for your sake, and his,
that he hath returned from
abroad safe.

You do as becomes a
Friend, but we will talk to-
morrow in more Words.

See the Master, who now
enters the School.

Let us go to hear the
Lesson.

C O L L. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid eò?

B. Petitum nobis opso-
lendum.

A. Quid opus est vobis
opsonio nunc?

Where is your Brother?

He went Home just now.

Why thither?

To fetch us Victuals.

What Need is there to
you of Victuals now?

B. In

B. In merendam.

A. An non habetis in
arcā vestrā?

B. Non.

A. Quid ita non?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

A. Nempe, quia novit vos esse gulosos.

B. Quomodo sumus gu-
losi?

A. Quia fortasse devo-
ratis uno convictū quod da-
tum fuerat in tres.

B. Tace, Ego dicam præ-
ceptorī te vocare nos gu-
losos.

A. Tace, ego dicam præ-
ceptorī fratrem tuum dis-
currere perpetuā.

B. Atqui non solet pro-
dire, nisi cum bonā veniā
præceptoris.

A. Atqui fallit præcep-
torem.

B. Quomodo fallit eum?

A. Nam non est mens
præceptoris, ut prodeat ter
quotidie.

B. Sine illum venire,
videbis quid respondeat.

For our Afternoon's Re-
past.

Have you not in your
Chest?

No.

Why not?

Because my Mother does
not use to give us *Victuals*,
but for the Present Time.

Forsooth, because she
knew you to be Gluttons.

How are we Gluttons?

Because perhaps you de-
vour at one Meal what had
been given for three.

Hold your Tongue, I
will tell the Master that
you call us Gluttons.

Hold your Tongue, I
will tell the Master that
your Brother runs up and
down perpetually.

But he does not use to
go out, but with the good
Leave of the Master.

But he deceives the Mas-
ter.

How does he deceive
him?

For it is not the Mind
of the Master, that he should
go out three Times every
Day.

Let him come, you shall
see what he can answer.

A. Imò,

A. Imò, videat quid
respondeat præceptoris.

Nay, let him see what he
can answer to the Master.

C O L L. XVII.

A. Quando expectas re-
ditum patris?

When do you expect the
Return of your Father?

B. Ad octavum diem
hinc.

At the eighth Day from
hence.

A. Quî scis diem?

How know ye the Day?
My Father himself wrote
to me.

B. Pater ipse scripsit ad
me.

His coming, as I hope
will enrich you.

A. Adventus ejus, ut
spero, ditabit te.

I shall be richer than
Crœsus, if he come well
moneyed.

B. Ero dñior Crœso, si
venerit bene nummatus.

Will you return me the
loan then?

COLL. XVIII.

A. Cur rides solus?

B. Quid refert tuâ?

A. Quia fortasse rides
me.

B. Unde oritur ista sus-
picio?

A. Quia es malus.

B. Omnes sumus mali
quidem, at ego non sum
pejor te. Nemo ridet igi-
tur, nisi irrideat aliquem?

A. Non intelligo sic, sed
qui ridet solus, ut audi-
sæpe, aut est stultus, aut
cogitat aliquid mali.

A. Nescio cujus senten-
tia ista sit, sed cujuscunque
sit, non est perpetuò vera;
tamen accipio admonitionem
in bonam partem, et
moneo te vicissim, ut ca-
veas esse suspiciosus, nam
mors est aptissima timidis et
suspiciosis, ut est in nostro
morali carmine.

B. Memini, boni consula
tuam admonitionem.

Why do you laugh alone?
What does that concern
you?

Because perhaps you
laugh at me.

Whence arises that Sus-
picion?

Because you are wicked.

We are all wicked in-
deed, but I am not worse
than you. Does no body
laugh then, unless he laugh
at some-body?

I do not mean so, but
he that laughs alone, as I
have heard often, either is
a Fool, or thinks some Mis-
chief.

I know not whose Say-
ing that may be, but whose-
soever it be, it is not always
true; yet I take your Admo-
nition in good part, and I
admonish you in my turn,
that you would beware of
being suspicious, for Death
is fittest for timorous and sus-
picious Persons, as it is in
our moral Verse.

I remember, I take in
good Part your Admonition.

COLL. XIX.

A. Quantum pecunie habes ? How much Money have you ?
 B. Assem cum semissem ; quantum habes tu ? A Penny with a halfpenny ; How much have you ?
 A. Non tantum. Not so much.
 B. Quantum igitur ? How much then ?
 A. Unicum assēm. One Penny.
 B. Vis dare mutuō mihi ? Will you lend it me ?
 A. Est mihi opus. I have need of it.
 B. In quem usum ? For what Use ?
 A. Ad emendam char- tam. To buy Paper.

B. Reddam tibi hodie. I will return it to you to Day.
 A. Addendum fuit Deo juvante. You should have added God helping.
 B. Sic praeceptor docet ex verbo Dei, sed non possum assūescere. So the Master teaches out of the Word of God, but I cannot use myself to it.

A. Fac assūcas. See you do use yourself to it.
 B. Quomodo id fieri ? How shall that be done ?
 A. Si cogites saepe nos sic pendere à Deo, ut possimus nihil sine ejus auxilio. If you consider often that we so depend upon God, that we can do nothing without his Help.

B. Das mibi bonum consilium. You give me good Counsel.
 A. Quale velim dari mibi. Such as I would have given me.
 B. Sed ut redeamus ad propositum, dabis mutuō mibi istum assēm ? But that we may return to our purpose, will you lend me that Penny ?

A. Miror

A. Miror te petere multò à me, qui habes plus quam ego.

B. Eit quidam scholasticus transiens hac, qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quæso, unde reddes tam citò?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give you?

She will not delay, when I shall show her the Book.

C O L . XX.

A. Accepi pecuniam à patre hodie, si forte tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quod pro tua liberalitate ultro offers mihi beneficium; nam quotus quisque facit id?

A. Credo paucissimos, tamen tu provocasti me saepe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa-

B. Illa fuerunt adeò parva, ut non sint digna commemoratione.

A. Non est parvum beneficium, quod profectum est ab optimâ voluntate.

B. Utinam spenderemus tam beneficia Dei erga nos, quam solemus hominum.

A. Ille faxit, ut exerceamus nos in eâ cogitatione, et sàpius, et diligenter.

B. Illud profectò est necessarium, si volumus experiri ejus benignitatem sàpius ergo nos.

Those were so small, that they are not worth mentioning.

It is not a small Kindness, which proceeded from a very good will.

I wish we would consider as well the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both oftener, and more diligently.

That truly is necessary, if we would experience his Kindness oftener towards us.

C O L L. XXI.

A. Quid sibi vult quòd absueris hâc totâ hebdomade?

B. Oportuit me manere domi.

A. Quamobrem?

B. Ut adessem matri, qua ægrotabat.

A. Quid officium præstabas illi?

B. Legebam ei sàpius.

A. Quid legebas?

B. Aliiquid ex sacris literis.

What means it that you have been absent this whole Week?

I was obliged to stay at Home.

What for?

That I might be with my Mother, who was sick.

What Office did you do her?

I read to her often.

What did you read?

Something out of the Holy Scriptures.

A. Itud

A. Istud fuit sanctum
et laudabile ministerium ;
utinam omnes sic studerent
verbo Dei. Sed quid ; age-
bas nihil aliud ?

B. Quoties erat opus mi-
nistribam illi cum ancillâ.

A. Suntne hæc vera ?
B. Habeo testimonium.
A. Profer illud.
B. Ecce !
A. Quis scripsit ?
B. Noster famulus, no-
mine matris.

A. Agnosco manum e-
jus, quia attulisti mihi sæ-
po ab illo.

B. Licetne igitur redire
in meam sedem ?

A. Quidni liceat, cum
satisficeris mihi ?

B. Ago tibi gratias præ-
ceptor.

That was a holy and
laudable Service ; I wish
all People did so study the
Word of God. But what ;
did you do nothing else ?

As often as it was need-
ful I ministered to her with
the Maid.

Are these Things true ?

I have a Note.

Produce it.

See here !

Who wrote it ?

Our Man, in the Name
of my Mother.

I know his Hand, be-
cause you have often brought
me from him.

May I therefore return
into my Seat ?

Why may you not, see-
ing you have satisfied me ?

I give you Thanks Ma-
ster.

C O L L .

A. Salve præceptor.
B. Venis auspicato, quid
nuncias ?

A. Meus pater orat te
ut eamus unâ in nostros
hortos suburbanos animi
causâ.

B. Serenitas cœli invitat
vos ad eam rem, et nunc
sumus feriati. Sed quid
vide-

XXII.

God save you Master
You come luckily, what
News do you bring ?

My Father begs of you
that we may go together
into our Gardens in the
Suburbs for our Recreation.

The Serenity of the
Weather invites you to that
Thing, and now we keep
Holi-

videbemus illic jucundum
adpectu?

A. Varias et pulchras
arbores cum fructibus suis,
item miram varietatem
herbarum et florum.

B. Est nihil hoc tem-
pore jucundius illis rebus.

A. Ea est beneficentia
Dei erga nos.

B. Quam debemus ex-
tollere affidnis laudibus.

A. Sed vereor ne simus
in morā patri.

B. Expecta paulisper,
dum muto togam, ut sim
expeditior ad ambulandum.
Jam sum paratus, eamus, sed
estne pater domi?

A. Exspectat nos præ fo-
ribus.

B. Bene est, vide ut sa-
lutes eum decenter.

A. Admoniti sumus de
hoc à te sèpius.

Holiday. But what shall we
see there pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of
Herbs and Flowers.

There is nothing at this
Time more pleasant than
those Things.

That is the Bounty of
God towards us.

Which we ought to ex-
tol with continual Praises.

But I am afraid lest we
should be in Delay to my
Father.

Stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He waits us at the
Door.

It is well, see that you
salute him decently.

We have been admo-
nished of this by you often.

C O L L. XXIII.

A. Tuus frater aut gar-
rit semper in concione, aut
ineptit, aut incitat ali-
quem; ex quo fit, ut sit
sæpe nstandus, ac deinde
vapulet.

Your Brother either
prates always during Ser-
mon, or fools, or provokes
somebody; from whence it
comes to pass, that he is
often to be set down, and
then is whipt.

B. Quid

B. Quid vis faciam?

What will you that I should do?

A. Cur non mones sæpe?

Why do not you admonish him often?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quòd me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.

You need not pray me, I will never cease, till (God willing) he shall reform himself in some measure.

A. Sic usurpabis Cato-nis præceptum, quando mones aliquem; nōst̄i cætera.

So you will use Cato's Precept, when you admonish any one, you know the rest.

B. Sed oro te, mi Abraham, ut, quoties notaveris eum, renuncies id mihi.

But I pray you, my Abraham, that, as often as you shall set him down, you will tell it me.

A. Nunquam effet finis, adeò frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiorē, quum peccaverit denuo, tum dicam patri, cuius verba timet magis quam verbera.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem; facies igitur quod rogo?

So I hope, indeed; will you do then what I ask?

A. Ego vero, ac lumen.

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine scalpellum
ut volebas nupèr?

B. Non emi.

A. Quid obſtit? nam
dixeras mibi te empturum
hodie.

B. Dixeram quidem, sed
pœlea venit mibi in men-
tem, præſtare ut expeſem
mercatum futurum proximè
in hâc ipsâ urbe.

A. Quid lucri facies in-
de?

B. Et emam minoris, et
melioris notæ, nempe, ex
officinis Germaniæ.

A. Quis dedit tibi iſtud
consilium?

B. Noster Hieronymus.

A. Fecit bene, nam de-
bemus dare bonum consilium
semper amicis.

B. Tantùmne amicis igi-
tur?

A. Imò et inimicis fa-
tor, quia Christus noster
optimus præceptor jubet sic.

B. Utinam conservemus
eius doctrinam bene infix-
am memoriæ, ac sequamur
eam perpetuò.

Have you bought a
Penknife as you wanted
lately?

I have not bought one.
What hindered? for you
told me you would buy one
to Day.

I told you indeed, but
afterwards it came into my
Mind, that it would be
better to wait till the fair
that is to be next in this
very City.

What Gain will you
make from thence?

I shall both buy it for
less and of a better Mark,
to wit, from the Shops of
Germany.

Who gave you that Ad-
vice?

Our Jerom.

He did well, for we
ought to give good Advice
always to our Friends.

Only to our Friends
then?

Yes and to our Enemies
I confess, because Christ, our
best Master, bids us do so.

I wish we may keep his
Doctrine well fixed in our
Memory, and that we may
follow it perpetually.

A. Ille

A. Ille spiritus bonus faxit, cuius unius instinctu animi nostri accenduntur ad agendum bene.

B. Precaris bene.

May that good Spirit grant it, by whose only Instinct our Minds are inflamed to do well.

You pray well.

C O L L . XXV.

A. Præceptor, visne dare præmiolum?

B. Quamobrem?

A. Causa victoriae.

B. Ubi sunt tui complices?

A. Hic sunt Hugo et Audax.

B. Heus nomenclator! suntne hi victores hæc hebdomade?

A. Habent paucissimas notas omnium.

B. Ergo sunt victores: quid aliud quero ex te? Quod præmium petitis igitur?

A. Quod placuerit tibi.

B. Quo jure debo?

A. Ex promisso.

B. Dicitis æquum; nam quicquid est rectè promisum debet præstari.

A. Sic didicimus ex te.

Master, will you give me a little Reward?

What for?

On the Account of victory.

Where are your Fellows?

Here are Hugh and Audax.

Soho Monitor! are these Victors this Week?

They have the fewest Marks of all.

Then they are Victors: what else do I ask of thee? What Reward do you desire then?

What shall please you.

By what right do I owe?

By Promise.

You say fair; for whatsoever is rightly promised, ought to be performed.

So we have learnt of you.

B. Ecce

B. Ecce vobis pennæ singulæ ad scribendum, ac ne putetis esse vulgares, sunt ex earum genere, que appellantur vulgo Hollandicæ.

A. Agimus tibi gratias, præceptor.

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

A. Dabimus operam, quantum Deus juvabit nos.

B. Omnia nostra sunt vana sine ejus ope.

See here for you Pens apiece to write with, and that you may not think them to be common ones, they are of their Kind, which are called vulgarly Holland Pens.

We give you Thanks, Master.

But rather give Thanks to God, the Author of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

We will do our Endeavour, as much as God shall help us.

All our doings are vain without his Help.

C O L L. XXVI.

A. Quando es profectus domum?

B. Cras, Deo juvante.

A. Quis jussit?

B. Pater.

A. Sed quando jussit?

B. Scriptit ad me superiore hebdomade.

A. Quo die accepisti litteras?

B. Die Veneris.

When are you to go Home?

To-morrow, God helping,

Who ordered?

My Father.

But when did he order?

He writ to me the last Week.

Upon what Day did you receive his Letters?

Upon Friday.

A. Quid

A. Quid literæ continebant præterea?

B. Omnes rectè valere, et initium vindemiarum fore proximam hebdomade.

A. O fortunatum puerum qui properas vindemiatum!

B. Vis dicam patri meo, ut accersat te?

A. Quām acceptum faceres mihi!

B. Sed vereor ut velit.

A. Imò, gaudebit, tum propter nostram conjunctiōnem, tum quòd colloquendo Latinè exercebimus nos, et conferemus unā interduim de studio.

B. Oh! exilio gaudio.

A. Amabò te cura id, mi animule.

B. Senties; interim preceemur Deum, ut vertat nostra facta et consilia in gloriam sui nominis.

A. Mones bene, et certè expedit facere ita.

What did his Letters contain beside?

That all are well, and that the Beginning of the Vintage will be next Week.

O fortunate Boy who hasten to the Vintage!

Will you that I tell my Father, that he may send for you?

How acceptable a Thing you would do to me!

But I am afraid he will not.

Nay, he will be glad, both for our Acquaintance, and also because by talking together in Latin we shall exercise ourselves, and shall confer together sometimes about our Study.

O! I leap for joy.

I pray you take care of that, my little Soul.

You shall find! in the mean Time let us pray to God, that he would turn our Actions and Counsels to the Glory of his Name.

You advise well, and certainly it is expedient to do so.

C O L L. XXVII.

A. Habeſne duas aut
tres pennas?

B. Habeo tantum duas.

A. Da commodatò mibi
unam.

B. Non faciam.

A. Cur non?

B. Ne abutaris.

A. Memento, fortasse a-
liquando rogabis me ali-
quid frustrà.

B. Atqui Christus jubet
nos compensare malum ho-
no.

A. Nondum didici ill-
lud.

B. Sed oportet te dis-
cere, si cupis esse discipulus
Christi.

A. Quid cupio magis?

B. Discere igitur imitari
magistrum.

A. Discam progressu tem-
poris.

B. Praestaret incipere
nunc.

A. Urges me nimis, non-
dum complevi octavum an-
num, ut mater ait.

B. Est semper tempus
agendi bene; sed inter-
rim ne succenseas mi-
hi, quæſo, jocabar enim,

us

Have you two, or three,
Pens?

I have but two.

Lend me one.

I will not do it.

Why not?

Left you should abuse it.
Remember, perhaps some-
time you will ask me some-
thing in vain.

But Christ bids us com-
pensate Evil with Good.

I have not yet learnt
that.

But it behoves you to
learn it, if you desire to be
the Disciple of Christ.

What do I desire more?

Learn then to imitate
your Master.

I shall learn in process of
Time.

It would be better to
begin now.

You urge me too much,
I have not yet completed
the eighth Year, as my Mo-
ther says.

It is always time to do
well; but in the mean
time be not angry with
me, I pray, for I jested

C that

*ut invitarem te ad colloquendum tantisper dum
sum otiosi, ecce penna tibi, eaque non omnino
pessima.*

A. Reddam tibi statim,
cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?
B. Quicquid voles, nam
datur tibi dono à me.

A. Habeo tibi maximas
gratias.

that I might invite you to talk a little, while we are at Leisure, look here's a Pen for you, and that not at all the worst.

I will give it you again presently, when I shall have written out something.

Do not give it me again.

What shall I do then?

Whatever you will, for it is given you as a Gift by me.

I give you very great Thanks.

C O L L.

XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quod affers illuc?

B. Scalpellum.

A. Quanti emisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut
mercator dixit; vide no-
tam.

A. Ego minimè novi, sed
non facis prudenter fatus,
qui fidis cuilibet merca-
tori.

B. Quid facerem?

Whence return you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not wisely enough, who trust any Tradesman.

What should I do?

A. De-

A. Debuisti *adbibere* aliquem *peritum*, qui *deliget* optimum tibi.

You should have got some skilful Person, who might have chosen the best for you.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote *evangelicæ* professionis.

Here I erred I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

A. Quasi sint nulli *fatales* ejusmodi.

As though there were no Knaves of that Sort.

B. Puto esse plurimos. Sed omittamus hæc, et experiamur potius scalpellum.

I think there are many. But let us omit these Things, and try rather the Penknife.

A. Experientia docebit nos.

Experience will teach us.

B. Accipe et tenta, obsecro; nam non probavi nisi levissime, idque inter emendum.

Take and try it, I pray; for I have not tried it unless very slightly, and that at buying.

A. Papæ! quis docuit te eligere tam prudenter?

Strange! who taught you to chuse so prudently?

B. Rogas? non meminiſti præceptorem dicere nobis tam ſæpe, esse Deum ſolum qui docet bona?

Do you ask? do not you remember that the Master tells us ſo oft, that it is God alone who teacheth good Things?

A. Profectò docuit te optimè hic.

Truly he taught you very well here.

B. Ago illi gratias ex animo; et precor ut doceat me parere ſuæ voluntati ſemper.

I give him Thanks from my soul; and I pray that he would teach me to obey his Will always.

B. Ego quoquè precor
idem ; nec solum nobis,
sed omnibus piis.

A. Facis ut decet pium
puerum.

B. Sed estne tempus ut
conferamus nos in auditio-
rium ?

A. Sic est, sume libros,
et eamus unà.

I too pray the same ;
nor only for us, but for all
the Godly.

You do as becomes a
pious Boy.

But is it not Time that
we betake ourselves into
the Auditory ?

So it is, take your Books,
and let us go together.

C O L L . XXIX.

A. Commoda mibi Vir-
gilium in duos dies, si po-
test fieri, nullo incommo-
do tuo.

B. Profectò non possum.

A. Cur non ?

B. Quia Gerardus qui
acepit commodatò nuper
à me opposuit pignori.

A. Ain' tu, pignori ?

B. Sic est ut dico.

A. Quanti oppignoravit ?

B. Tribus assibus, ut ait.

A. O ingratum bemi-
nem !

B. Tantumne ingratum ?

A. Imò verò, et ingra-
tum et malum. Sed potu-
istne oppignorare rem tuam
te inconsulto ?

Lend me Virgil for two
Days, if it may be done,
with no Inconveniency to
you.

Truly I cannot.

Why not ?

Because Gerard who
borrowed it lately of me
has laid it in Pawn.

Say you so, in Pawn ?

So it is as I say.

For how much did he
pawn it.

For three Pence, as he
says.

O ungrateful Man !

Only ungrateful ?

Yes truly, both ungrate-
ful and wicked. But could
be pawn your Thing with-
out consulting you ?

B. Potuit,

E. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad praeceptorem.

B. Malo pati istam injuriam, quam committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pecuniam à patre brevi.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probè, nam sic præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see done.

Yet he ought not.

You have touched the Thing with a Needle; but what should I do?

Do you ask? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be be return your own again.

He will return it, I hope.

Whence should he return it?

He says that he is about to receive Money from his Father shortly.

What if he should deceive you?

It may be done, but yet I will wait some Days what will be, and then I will take Advice.

Nothing is safer than good Advice.

You remember well, for so the Master hath dictated to us; but would you anything else?

That it may be well to you.

And very well to you.

COLL. XXX.

A. Quis novus deauratus liber est iste, quem ostentas tam magnificè ?

B. Terentius.

A. Ubi fuit impressus ?

B. Lutetiae.

A. Quis dedit eum tibi,

B. Emi meā pecuniā.

A. Unde natus es pecuniam ?

B. Quæris istud stultè, quasi ego furatus sim.

A. Absit à me cogitare istud. Sed rogabam animi causā.

B. Nec ego reprehendi dictum tuum serio ; sed sollemus jocari eo modo cum familiaribus.

A. Nihil prohibet jocari, modo Deus ne offendatur. Sed age revertamur ad propositum ; de quo emisi istum Terentium ?

B. De Clemente.

A. Illone circumforaneo bibliopolā.

B. Maximè.

A. Quanti constitit ?

B. Decem assibus.

What new gilt Book is that, which you show so proudly ?

Terence.

Where was it printed ?

At Paris.

Who gave it you ?

I bought it with my own Money.

Whence got you Money ?

You ask that foolishly, as though I had stolen it.

Far be it from me to think that. But I asked for my Pleasure's sake.

Nor aid I blame your Saying in earnest ; but we use to jest after that Manner with our Acquaintance.

Nothing binders to jest, provided God be not offended. But come let us return to our Purpose ; of whom did you buy that Terence ?

Of Clement.

Of that pedling Bookseller ?

Yes.

How much cost it ?

Ten Pence.

A. Nihilne

A. Nihilne amplius ?
 B. Nihil omnino.
 A. Profectò pretium est
vile satis, præsertim cùm
fit auratus, et adeò elegan-
ter compactus ; erantne alii
codices similes ?
 B. Duo, *vel* tres.
 A. Deduc me, quæso,
ad illum.
 B. Eamus.

Nothing more ?
 Nothing at all.
 Truly the Price is cheap
 enough, especially seeing it
 is gilt, and so finely bound ;
 were there other Books like
 it ?
 Two, or three.
 Lead me, I pray, to
 him.
 Let us go.

C O L L. XXXI.

A. Nonne est hic liber
 tuus ?
 B. Ostende mibi.
 A. Agnosco meum ; ubi
 invenisti ?
 B. In Scholâ.
 A. Ago tibi gratias quòd
 collegeris eum.
 B. Atque nunc esse no-
 tandum, si vellem agere te-
 cum summo jure.
 A. Quid ita ?
 B. Nescis nostras scho-
 lasticas leges ?
 A. Ipsæ leges cupiunt
 regi jure.
 B. Quo jure nostræ leges
 reguntur ?
 A. Æquitate et præcep-
 toris arbitrio, qui condidit
 eas nobis privatim.

Is not this Book yours ?
 Show it me.
 I know it to be mine ;
 where found you it ?
 In the School.
 I give you Thanks that
 you took it up.
 But now you would be
 to be set down, if I had
 a mind to deal with you in
 strict Law.
 Why so ?
 Do not you know our
 School Laws ?
 The very Laws desire
 to be ruled by Right.
 By what Right are our
 Laws governed ?
 By Equity and the Ma-
 ster's Pleasure, who made
 them for us privately.

Præterea non solet esse tam severus in eo quod peccatum est negligentia, vel oblivione.

B. Ego expertus sum fæpius sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.

B. Age celabo.

A. Facies bene.

B. Sed beus, memento referre par pari.

A. Meminero.

Besides, he does not use to be so severe in that which is done amiss thro' Negligence, or Forgetfulness.

I have found it often so; but however you offend, your Cause is to be pleaded before the Monitor.

I fear not to plead my Cause where there is nothing of Danger.

I am silent.

But, I pray, what Need is there that the Monitor should know that? for God has not been offended here.

Well I will conceal it.

You will do well.

But heark you, remember to return like for like.

I will remember.

C O L L. XXXII.

A. Quando repetes scho-Jam?

B. Nescio.

A. Cur non admones pa-trem de eâ re?

B. Quid putas me cu-rare?

A. Parum admodum, ut credo.

B. Profectò dicit verum.

When will you go again to School?

I know not.

Why do you not put your Father in mind of that Thing?

What do you think I care?

Very little, as I be-lieve.

Indeed you say true.

B. Est

A. *Est signi satis te non amare literas.*

B. *Scio legere, scribere, loqui Latinè mediocriter, quid opus est mihi tantà scientiā? scio plura quàm tres papistici sacerdotes.*

A. *O miserum adolescens! siccine contemnis rem inæstimabilem?*

B. *Unde videor miser tibi?*

A. *Amice! feci tibi nullam injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malam partem: sed misereor tui, quòd contemnis id quod patit felicitatem.*

B. *Lucrum, divitiae, et voluptas, pariunt felicitatem.*

A. *Imò ista fuerunt extio multis, tametsi divitiae sunt donum Dei, nec nocent nisi iis qui abutuntur. Verum est nulla possessio pretiosior quàm virtus et cognitio honestarum rerum.*

B. *Vis concionari igitur, ut video.*

It is Sign enough that you do not love Learning.

I know to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable?

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach, that you may not take it in evil Part: But I pity you, that you condemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay those Things have been Destruction to many, altho' Riches are the Gift of God, and do no Hurt, unless to those who abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then, as I see.

A. Utinam audivisses
divinas conciones diligenter.
B. Hem obtundis me,
nunquid vis?
A. Ut Deus det tibi bonam mentem.
B. Fortasse est tibi magis opus eā quam mihi.
A. Vale.

I wish you had heard
godly Sermons diligently.
Oh you deafen me, would
you any Thing?
That God would give
you a good Mind.
Perhaps you have more
need of that than I.
Farewel.

COLL. XXXIII.

A. Miror quid tibi velis,
tu es semper ferè otiosus, aut
garris aut ineptis.
B. Quid vis faciam?
A. Stude diligenter.
B. Cur mones me istud?
A. Pro meo amore in te,
tuāque utilitate.
B. Mones frustrā.
A. Quid ita?
B. Quia animus non est
in literis.
A. Quid velles ergo?
B. Discere aliquam artem aptam ingenio meo.
A. Jamne cogitasti que-
nam ars placeat tibi potissi-
mū?
B. Jampridem.

I wonder what you
mean, you are always al-
most idle, you either prate
or play the Fool.
What would you that I
should do?
Study diligently.
Why do you admonish me
to that?
Out of my love to you,
and for your own Good.
You admonish in vain.
Why so?
Because my Mind is not
for Learning.
What would you then?
Learn some Trade suita-
ble to my Genius.
Have you considered al-
ready what Trade may
please you best?
Long since.

A. Cur

A. Cur ergo non admones patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur mihi.

A. Roga præceptorem ut dicat illi.

B. Imó oro te, dic præceptor mei verbis, nam verecundia prohibet me. Facies quod rogo?

A. Faciam certè, idque libertissimè; nam tædet me valde videre te adeò remisum.

B. O quam gratum feceris mihi!

A. Sed præceptor vocabit te.

B Quid tum? occasio oblata reddet me audacem ad operiendam meam mentem liberè.

A. Judicas rectè.

B. Fac tu igitur, memineris tui promissi, deinde renuncia quid ille respondebit.

A. Alioquin esem inutilis nuncius tibi.

Why then do not you acquaint your Father?

I never durst.

Why not?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay, I beseech you, tell the Master in my Words, for Bashfulness hinders me. Will you do what I ask?

I will do it certainly, and that very willingly; for it troubles me very much to see you so careless.

O how acceptable a Thing will you do me!

But the Master will call you.

What then? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, that you be mindful of your Promise, afterwards report what he shall have answered.

Otherwise I shall be an useless Messenger to you.

COLL. XXXIV.

A. Euge, audivi sororem tuam nupsiſſe.

B. Audisti verum.

A. Quis eſt maritus ejus?

B. Quidam civis Lugdunensis, progenitus honestis parentibus.

A. Estne dives?

B. Sic habetur, sed tamē meus pater facit hæc longè pluris: Primum, quod sit bene moratus adolescens; deinde, quod sit non solum doctissimus, sed etiam amantissimus bonarum literarum; denique, quod sit verus cultor Dei, et summus observator Christianæ religionis.

A. Narras mihi egregios titulos adolescentis. O felicem sororem!

B. Dixeris felicem fanē, haud abs re, siquidem sic agnoscat illud bonum perpetuō, ut meminerit semper profectum esse ex bonitate Dei, atque ob id agat ei immortales gratias.

O Brave, I have heard that your Sister is married.

You have heard true.

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but yet my Father makes these Things of far more Value: First, that he is a well moral'd young Man; then, that he is not only very learned, but also a very great Lover of Learning; lastly, that he is a true Worshipper of God, and a very great Observer of the Christian Religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing continually, that she may always remember it to have proceeded from the Goodness of God, and for that should give to him immortal Thanks.

A. Credo

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me alio, ergo vale.

B. Vale tu quoquè, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrice, et ipsi novæ nuptæ, et dicio me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissime.

I believe she will do that.

So I hope indeed, for so she has been instructed by her Parents in the Christian Doctrine.

But now domestick Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

C O L L. XXXV.

A. Quot annos natus es?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

A. Non tot.

B. Quot igitur?

A. Duodecim.

B. Sed quotum annum agit frater?

A. Octavum.

B. Quid sis? loquitur Latinè.

How many years old are you?

Thirteen, as I have heard from my Mother. How many Years old are you?

Not so many.

How many then?

Twelve

But what year is your Brother going on?

The Eighth.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus semper domi paedagogum et doctum et diligentem, qui docet nos semper loqui Latinè, effert nihil Anglicum, nisi causa declarandi aliquid; quinetiam non audemus alloqui patrem nisi Latinè.

B. Nunquam loquimini igitur Anglicè?

A. Solum cum matre, idque certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familiâ?

A. Loquimur raro cum familiâ, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latinè.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cuius dono habemus patrem qui curat nos erudiendos tam accurate.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, utters nothing English, unless for the sake of explaining something; moreover we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any time Need require that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certe

B. Certè laus et honor
ejus rei debetur cœlesti pa-
tri unico.

A. Sed quid agimus ?
jam audio catalogum reci-
tari.

B. Festinemus igitur.

C O L L.

A. Venitne pater ad mer-
catum ?

B. Convenit me hodie
mane cùm surgerem è lecto.

A. Petiisti nihil ab eo ?

B. Imò, pecuniam.

A. Et dedit tibi ?

B. In præsentia.

A. Quantum obsecro ?

B. Viginti asses.

A. Papæ ! viginti asses,
qui fit ut audeat commit-
tere tantum pecuniæ tibi ?

B. Quia novit me esse
frugi dispensatorem, siquidem
semper redbo illi rationem usque ad teruncium.

A. Sed impetravisti æ-
grè fortasse ?

B. Imò facillimè, atque
cum gratia.

Certainly the Praise and
Honour of that thing is due
to our heavenly Father
only.

But what do we ? now
I hear the Bell calling over.

Let us hasten then.

XXXVI.

Is your Father come to
the Market ?

He came to me to Day
Morning when I was ri-
sing out of Bed.

Did you ask nothing of
him ?

Yes, Money.

And did he give to you ?
For the present.

How much I pray ?
Twenty Pence.

O strange ! twenty Pence,
how comes it to pass that
he dare trust so much Mo-
ney to you ?

Because he knows me to
be a good Husband, since I
always give him an Ac-
count even to a Farthing.

But you got it difficultly
perhaps ?

Nay very easily, and
with a good Will.

A. O mitem parentem !

B. Certè mitissimum.

A. Sed ut redeamus ad rem, quid facies istâ pecuniâ ?

B. Emam libros, et alia necessaria mihi.

A. Potesne dare mutuò mihi aliquid ?

B. Possum modò eges.

A. Nisi egerem, non pterem.

B. Quantum vis accipere à me ?

A. Quinque asses.

B. Accipe.

A. O verum amicum !

B. Non est verus amicus qui non juvat amicum in tempore, si habet unde juvet.

A. Certus amicus, ut est in proverbio, carnitur in incertâ re.

B. Quando reddes mutuum ?

A. Ubi primùm pater venerit in hanc urbem.

B. Quando speres venturum ?

A. In mercatu proximo, nempe, ad octavum diem Octobris.

O mild Father !

Certainly *very* mild.

But that we may return to the Matter, what will you do with that Money ?

I will buy Books, and other Things necessary for me.

Can you lend me some ?

I can if you want.

Unless I wanted, I should not ask.

How much will you have of me ?

Five Pence.

Take them.

O true Friend !

He is not a *true* Friend who does not help his Friend in Time, if he has whence he may help him.

A sure Friend, as it is in the Proverb, is seen in a doubtful Matter.

When will you return the Loan ?

As soon as my Father shall come into this City.

When may you hope him to come ?

On the next Market, to wit, on the Eighth Day of October.

C O L L.

A. Nescis vetitum esse
loqui submissè inter nos?

B. Quidni scirem, cum
præceptor inculcat nobis
causas ejus rei tam sæpe!

A. Cur igitur faciebas
contrà modò?

B. Quia Isaacus cœperat
alloqui me.

A. Quid tum? debuisti
admonere illum, non imi-
tari.

B. Debui, sed tunc non
venit mihi in mentem.

A. Sed interim es no-
tandus.

B. Minimè verò, nisi
vis esse severior ipso præ-
ceptore.

A. Dic mibi causam.

B. Quia præceptor vetat
quempiam notari, qui spon-
te agnoverit delictum, mo-
dò ne sit tale factum quod
interdictum sit verbo Dei.

A. Nonne præceptum
est à Deo ut obediamus
parentibus?

B. Illud est quintum
præceptum decalogi.

XXXVII.

Do not you know that
it is forbid to speak low
among ourselves?

Why should I not
know, when the Master
inculcates upon us the Causes
of that Thing so often?

Why then did you do
the contrary just now?

Because Isaac began to
speak to me.

What then? you ought
to admonish him, not to
imitate him.

I ought, but then it did
not come into my Mind.

But in the mean time
you are to be set down.

No indeed, unless you
will be severer than the
Master himself.

Tell me the Reason.

Because the Master for-
bids any one to be set down,
who voluntarily shall ac-
knowledge his Fault, pro-
vided it be not such a Fact
as is forbidden by the Word
of God.

Is it not commanded
by God that we should obey
our Parents?

That is the Fifth Com-
mandment of the Deca-
logue.

A. At-

A. Atqui, ut habemus in catechismo, istud præceptum patet latius; nam sub nomine parentum complectitur præceptores, magistratus, et denique omnes quibus Deus subjecit nos.

B. Equidem non nego esse vera quæ narras, sed malo consulere præceptorem, quam disputare tecum, alicoquin induceres me in majus malum, quod est vitium contentionis, multò magis vetitum à præceptore.

A. Dicis æquum, memineris igitur admonere præceptorem.

B. Ne putes me oblitum, præsertim cum meas agatur.

But, as we have it in our Catechism, that Commandment extends further; for under the Name of Parents it comprehends Masters, Magistrates, and finally, all to whom God hath subjected us.

Truly I do not deny those Things to be true which you say, but I had rather consult the Master, than dispute with you; otherwise you would lead me into a greater Evil, which is the Vice of Contention, much more forbidden by the Master.

You say just, remember then to put the Master in mind.

Do not think that I will forget, especially when my own Affair is in Agitation.

C O L L.

XXXVIII.

A. Heus puer!

B. Hem præceptor, quid vis?

A. Pone libros, studuisti satis toto die; para te, ut eamus ambulatum.

Soho Boy!

Anon Master, what would you.

Lay by your Books, you have studied enough all Day; prepare yourself, that we may go a walking.

B. Nonne

B. Nonne præstaret à
cœnâ?

A. Exercitatio corporis
est salubrior ante cibum.
Narrā dictum Socratis in
eam sententiam.

B. Cūm Socrates ambu-
laret contentius usque ad
vesperem, interrogatus qua-
re faceret id, respondit, se
obsonare famem ambulan-
do, quò cœnaret melius.

A. Meministi probè, quis
est auctor?

B. Cicero; sed quò pro-
dibimus, præceptor?

A. Extra urbem.

B. Mutabone calceos?

A. Muta, ne conspergas
iſlos novos pulvere; sume
etiam umbellam, ne ardor
solis infuscat faciem tibi.

B. Adsum paratus jam.

A. Nunc sanè prode-
mus.

B. Vocabone unum co-
mitem aut alterum ex vici-
niâ?

A. Admones rectè, sic
enim deambulatio erit ju-
cundior, nam conferetis ter-
mones inter vos per viam,
et colludetis alicubi sub
umbrâ.

Were it not better after
Supper?

The Exercise of the Body
is wholesomer before Meat.
Repeat the saying of Socra-
tes to that Purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, that he got him-
self a Stomach by walking,
that he might sup the better.

You have remembered
well, who is the Authour?

Cicero; but whither
shall we go Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you
sprinkle those new ones
with Dust; take likewise
your Shade, lest the Heat of
the Sun tan your Face for
you.

I am here ready now.

Now truly let us go out.

Shall I call one Compa-
nion or other out of the
Neighbourhood?

You admonish well, for
so the Walk will be plea-
santer, for you will hold
Discourse betwixt yourselves
by the way, and will
play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

A. Ego preecedam lento gradu; ubi natus eris comites, vos sequimini me per ripariam portam.

R. Expectabis nos illuc igitur?

A. Certo.

B. Quid si invenero nullos comites?

A. Nihilominus sequere me, audistine?

B. Audivi, præceptor.

So also a Stomach to our Meat will be got.

I will go before with a slow Pace; when you shall have got Companions, do you follow me through the Water gate.

Will you stay for us there then?

Certainly.

What if I shall find no Companions?

Nevertheless follow me, did you hear?

I did hear, Master.

C O L L.

A. Cur absuisti hodie manè?

B. Eram occupatus.

A. In quo negotio?

B. In scribendis literis ad matrem.

A. Quid opus erat scribere illi?

B. Quia scripserat ad me.

A. Rescripsisti ergo?

B. Loqueris proprie.

A. Unde misit tibi literas?

B. Rure, nempe, ex villâ nostrâ.

A. Quando profecta est rūs?

B. Superiore hebdomade.

XXXIX.

Why were you absent to day Morning?

I was busy.

In what Busines?

In writing Letters to my Mother.

What Need was there to write to her?

Because she had written to me.

You writ back then?

You speak properly.

Whence did she send you the Letter?

From the Country, to wit, from our Country-house.

When did she go into the Country?

Last Week.

A. Quid

A. Quid agit ruri ? What doth she do in the Country ?
 B. Curat nostra rustica negotia. She takes care of our Country Business.
 A. Quid potissimum ? What chiefly ?
 B. Præparat ea quæ sunt opus ad proximam vindemiam. She prepares those Things which are needful to the next Vintage.
 A. Agit prudenter. She does prudently.
 B. Quomodo probabis istud ? How will you prove that ?
 A. Nam in omnibus rebus præparatio diligens est adhibenda. For in all Things a diligent Preparation is to be used.
 B. Quis docuit te istud ? Who taught you that ?
 A. Quidam pædagogus dictavit ē Cicerone. A certain Master dictated it out of Cicero.
 B. Quâ occasione ? Upon what Occasion ?
 A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die. When he would admonish me, that I should prepare myself diligently to say my Task the next Day.
 B. Profectò admonebat rectè. Truly he admonished well.
 A. Sed revertamur ad propositum ; non habetis villicum ad curanda vestra rustica negotia ? But let us return to the Purpose ; have you not a Bailiff to take care of your Country Business ?
 B. Imò, habemus et villicum, et. famulos, et ancillas. Yes, we have both a Bailiff, and Men Servants, and Maidens.
 A. Quid opus est igitur operâ tuae matris ? What Need is there then of the Assistance of your Mother ?

B. Quòd

B. Quod novit melius
providere omnibus rebus
quam isti imperiti ruricolæ.

Because he knows better
to provide for all Things
than those unskilful Coun-
trymen.

A. Nihilne amplius?

Nothing more?

B. Sine me finire propo-
situm.

Suffer me to finish my
Purpose.

A. Putabam te absolu-
uisse.

I thought you had done.

B. Etiam, ut audivi ex
patre, præcipua cura do-
mini requiritur in admini-
strandâ re familiari.

Moreover, as I have
heard of my Father, the
chief Care of a Master is
required in managing his
Estate.

A. Ergo tuus pater de-
beret esse potius ad villam.

Then your Father ought
to be rather at the Count-
ry-house.

B. Non potest.

He cannot.

A. Quid prohibet?

What binders?

B. Quia est totus occu-
patus in suâ arte.

Because he is wholly
employed in his Trade.

A. Capit majorem fruc-
tum ex eâ re, ut opinor.

He gets greater Profit
from that Thing, as I suppose.

B. Quis dubitat?

Who doubts?

A. Inde sit ut relinquat
curam domesticæ rei uxori.

Thence it is that he
leaves the Care of his Do-
mestic Affairs to his Wife.

B. Est omnino sic.

It is just so.

A. Sed quando mater
revertetur?

But when will your
Mother return?

B. Vix ante vindemiam
perficiam.

Hardly before the Vin-
tage be finished.

A. Nonne tu ibis vin-
demiatum?

Will not you go to ga-
ther Grapes?

B. Accersar

B. Accersar brevi à matre, ut spero. Sed, quæso te, quid cogitamus? Jam omnes currunt in Scholam.

A. Bene res est, curramus et nos, ne simus postremi.

I shall be sent for shortly by my Mother, as I hope. But, I pray you, what do we think of? Now all run into the School.

The Thing is well, let us run too, lest we should be the last.

COLL. XL.

A. Atat! ecce nunc es si capti, non fatemini?

B. Certè fatemur ingenuè, sed non dicebamus mala verba; quæso te, mi condiscipule, noli notare nos.

A. Quid garriebatis? audivi nefcio quid de jentaculo.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

A. Puto id fuisse, nec certè est valde magnum malum, nisi quod sunt otiosa verba.

B. Sed loquebamur Latinè.

A. Audivi, sed non erat tempus fabulandi; nam, ut scitis, hoc pūsilum

Aha! See now you are caught, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School-Fellow, do not set us down.

What were you prating of? I heard I know not what of Breakfast.

That is it, we did talk of Breakfast: because the Servant did not give us it in Time.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

But we spoke Latin.

I heard, but it was not a Time for talking; for, as you know, this little

lum temporis à merendâ debet esse²¹ valde pretiosum vobis, quum sit dicatum studio, scilicet, ut quisque præparet se ad reddenda ea præceptoribus quæ præscriperint. Nonne dico verum?

B. Certè dicas verum, debuissimus legere simul de testamento, quæ oportebit reddere mox; sed ignosce queso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed eâ lega, ut caveatis recidere.

little Time after the Afternoon's Repast ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one might prepare himself to say those things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you will do so, the Master will love you; do not you see how he loves good Boys, and the studious? nor does he love them only, but commends and rewards them.

We know those Things and experience them daily.

Remember then, and do your Promises.

Will you conceal this Fault then?

I will conceal it, but on this condition, that you have a care of falling into it again.

B. Cave-

B. Cavebimus, Christo
favente. We will take heed,
Christ favouring.

C O L L. XLI.

A. Quid mater dedit tibi
in merendam?

What did your Mother
give you for your Afternoon's
Repast?

B. Vide.

See.

A. Est caro, sed quæ-
nam?

It is Flesh, but what?

B. Bubula.

Eeef.

A. Utrum est recens, an
salita?

Whether is it fresh, or
salt?

B. Est bubula salita.

It is Beef salted.

A. Utrum est pinguis, an
macra?

Whether is it fat, or
lean?

B. Echo inepte, nonne
vides esse macram?

Ho you Simpleton, do
not you see it to be lean?

A. Annon malles esse
vitulinam, aut vervecinam?

Had you not rather it
to be Veal, or Mutton?

B. Utraque est bona, sed
præ cæteris bædina placet
mibi, præsertim affa.

Both is good, but above
the rest Kid pleases me,
especially roasted.

A. Hem delicatule, ha-
besne tam doctum pal-
atum?

Ho you dainty little Fel-
low, have you so learned
a Palate?

B. Dico ut sentio, non
enim est mentiendum.

I speak as I think, for
we must not lie.

A. Mendacia absint à
nobis, nam fumus filii Dei,
et fratres Christi, qui est
veritas ipsa, ut ipse, lo-
quens de se, testatur.

May Lies be far from us,
for we are the Sons of God,
and the Brethren of Christ,
who is Truth itself, as he,
speaking of himself, wit-
nesseth.

B. Sed ad rem, amo
suillam aspersam modico
sale, et bene coctam.

A. O mirificam gratia-
m Dei ! qui dat nobis tot
genera opsoniorum, et tam
bona.

B. Quot pauperes putas
esse in hâc urbe, qui vic-
tant hordeaceo pane solo,
neque tamen ad saturita-
tem ?

A. Non dubito esse mul-
tos, præsertim tantâ cari-
tate annonæ.

B. Itaque quantas grati-
as debemus agere Deo, in
tantâ copiâ bonarum re-
rum ?

A. Magnificè prædice-
mus ejus beneficia igitur,
atque interim precemur ut
misereatur inopie suorum
pauperum.

B. Utinam ipse afficiat
corda nostra suo spiritu pe-
nitius ad eam rem.

A. Ita precor.

But to the Matter, I love
Pork sprinkled with a little
Salt, and well boiled.

O the wonderful Favour
of God ! who gives us so
many Kinds of Victuals,
and so good.

How many Poor do you
think there are in this City,
who live on Barley Bread
only, neither yet to Ful-
ness ?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how great
Thanks ought we to give
to God, in so great Plenty
of good Things ?

Let us highly extol his
Benefits then, and in the
mean time let us pray that
he would pity the Wants
of his Poor.

I wish he would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

C O L L. XLII.

A. Quid rides ?

B. Nescio.

A. Nescis ? est magnum
signum stultitiae.

What do you laugh at ?
I know not.

You know not ? it is a
great Sign of Folly.

B. Vocas

B. Vocas me stultum i-
gitur?

A. Minimè verò, sed
dico tibi esse argumentum
stultitiae, cum quis ridet,
et nescit causam ridendi.

B. Quid est stultitia?

A. Si evokas Catonem
diligenter, invenies istud
quod queris.

B. Nunc non habeo Ca-
tonem meum, et volo agere
aliam rem.

A. Quod negotium ha-
bes?

B. Habeo aliquid de ru-
dimentis ediscendum.

A. Interim, queris fa-
bulari, ineptule?

B. Dic mihi, quæso, de
stultitiâ in Catone.

A. Est summa prudentia
simulare stultitiam loco;
annon didicisti hoc?

B. Imò, sed non recor-
darabam.

A. Quum eris domi, in-
spice librum tuum.

B. O quantas gratias ago
tibi! ego proponam istam
quæstionem alicui, qui non
poterit respondere mihi, et
sic erit vicius.

Do you call me Fool
then?

No indeed, but I tell
you it is an Argument of
Folly, when any one laughs,
and knows not the Cause
of his laughing.

What is Folly?

If you would turn over
Cato diligently, you will
find that which you want.

Now I have not my Ca-
to, and I want to do ano-
ther Thing.

What Busines\$ have you?

I have something of the
Rudiments to be learned.

In the mean time, do
you seek to talk, you Simple-
ton?

Tell me, I pray, of Folly
in Cato.

It is the greatest Prudence
to feign Folly in a proper
Place; have not you learnt
this?

Yes, but I did not re-
member it.

When you shall be at
home, look upon your Book.

O how great Thanks I
give you! I will propose
that Question to somebody,
who will not be able to an-
swer me, and so will be
overcome.

A. Tace puer, tace, et
studeto ne vapules.

B. Non multū euso, ego
teneo fræctionem ferè.

A. Nisi taceas, dicam
observato*i*, qui notabit te
statim.

B. Mane, mane, dicam
nihil amplius.

A. Sed memento id quod
dixi tibi.

B. Quidnam est?

A. Ne rideas unquam
sine causa.

B. Sed non est malum
ridere.

A. Non dico iſtud.

B. Quid igitur?

A. Est ſtultum ridere sine
causa.

B. Nunc intelligo.

A. Recordare ſæpe.

Hold your Tongue Boy,
hold your Tongue, and
study lest you be whipped.

I do not much care, I
have my Lesson almost.

Unless you hold your
Tongue, I will tell the
Monitor, who will set you
down presently.

Stay, stay, I will say no-
thing more.

But remember that which
I said to you.

What is it?

That you would not
laugh at any time without
cause.

But it is not wicked to
laugh.

I do not say that.

What then?

It is foolish to laugh
without cause.

Now I understand.

Remember often.

C O L L. XLIII.

A. Scribis ſeriò an in-
eptis?

B. Evidem ſcribo ſeriò,
nam cur abuterer meo
tempore? ſed cur rogas
iſtud?

A. Quia vidi aliquando
cū ſcriberes melius.

Do you write in earnest,
or play the Fool.

Truly I write in earn-
est, for why ſhould I a-
buse my time? but why
do you ask that?

Because I have ſeen ſome-
times when you could write
better.

B. Scribo

B. Scribo interdum me-
lius.

A. Quî fit igitur, ut
scribas nunc tam male?

B. Adjumenta scribendi
bene desunt mihi.

A. Quænam?

B. Bona charta, bonum
atramentum, et bona pen-
na; nam hæc charta, ut
vides, perfluit miserè, atra-
mentum est aquosum et
subalbidum, penna mollis,
et male parata.

A. Cur non prouidisti
omnia ista mature?

B. Pecunia defuit mihi,
et etiam nunc deest.

A. Incidisti in istud vul-
gare proverbium, Omnia
desunt illi cui pecunia de-
est.

B. Sic agitur mecum

A. Sed quando speras te
acceptum?

B. Meus pater, mittet
ad me, aut ipse veniet in
proximo mercatu.

A. Ego volo juvare te
interea.

I write sometimes better.

How comes it to pass then,
that you write now so
badly?

The Helps of writing
well are wanting to me.

What?

Good Paper, good Ink,
and a good Pen; for this
Paper, as you see, sinks
miserably, my Ink is wa-
terish and whitish, my Pen
soft, and badly made.

Why have you not pro-
vided all those Things in
Time?

Money was wanting to
me, and even now is want-
ing.

You have fallen upon
that common Proverb, All
Things are wanting to him
to whom Money is want-
ing.

So it fareth with me.

But when do you hope
that you will receive?

My Father will send to
me, or will come himself
the next Market.

I will help you in the
mean time.

B. Siquidem potes id, afferis me magno beneficio.

A. Accipe hos sex asper ad emendam chartam, et alia necessaria.

B. Quām uerē illud dictum est, Amicus certus cernitur in incertā re? sed quid impellit te ut facias tam benigne mihi ultro?

A. Illa caritas Dei, que, ut Paulus ait, effusa est in nostris cordibus.

B. Vis divini Spiritus est mira, qui est autor ejus charitatis; sed interim cogitandum est mihi, quomodo referam tibi gratiam.

A. Est parva res, omitte istam cogitationem, tantum redde mutuum, quum erit commodum tibi.

B. Reddam, ut spero, propediem.

A. Eamus ad precationem, ne notemur.

B. Adde unum si placet.

A. Quid est?

B. Ne mittamur incoenati cubitum hodie.

A. Ha, ha, he.

If indeed you can do that, you will oblige me with a great Kindness.

Take these six Pence to buy Paper, and other Things necessary.

How truly was that said, A sure friend is seen in a doubtful Matter? but what moveth thee that thou shouldest do so, kindly to me of thy own accord?

That Love of God, which, as Paul says, is shed abroad in our Hearts.

The Force of the divine Spirit is wonderful, which is the Author of that Charity; but in the mean time I must think, how I may return you the Favour.

It is a small Thing, lay aside that Thought, only return what is lent, when it shall be convenient for you.

I shall return it, as I hope, forthwith.

Let us go to Prayer, lest we should be set down.

Add one thing if you please.

What is it?

Lest we should be sent supperless to bed to day.

Ha, ha, he.

C O L L.

C O L L . XLIV.

A. Quotâ horâ surrexisti
hodie ?
B. Paulò ante quintam.
A. Quis exercefecit te ?
B. Nemo.
A. An cæteri surrexe-
runt ?
B. Nondum.
A. Non ivisti excitatum
illos ?
B. Nescio, nisi quia non
putabam illud pertinere ad
me.
A. Annon illi excitant
te interdum ?
B. Imò ~~scipissime~~.
A. Debuisti igitur facere
simile.
B. Debui fateor.
A. Memento igitur ut
facias posthac.
B. Meminero Deo ju-
vante.
A. Sed quid fecisti ex quo
surrexisti è lecto ?
B. Primum precatus sum
coelestem patrem, flexis ge-
nibus, in nomine filii ejus
nostrí Domini Jesu Chris-
ti.

At what a Clock did
you rise to day ?
A little before Five.
Who awaked you ?
No body.
Have the rest risen.
Not yet.
Did not you go to call
them ?
I did not go.
What for ?
I know not, unless be-
cause I did not think that
to belong to me.
Do they not call you
sometimes ?
Yes very often.
You ought then to have
done the like.
I ought I confess.
Remember then that you
do it hereafter.
I will remember God
helping.
But what have you done
since you rose out of Bed ?
First I prayed to the
Heavenly Father, upon
my bended Knees, in the
Name of his Son our Lord
Jesus Christ.

A. Bene factum, quid possea?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut deceat Christianum; postremò, contuli me ad quotidiana studia.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquit me ut spero.

A. Loqueris rectè, non frustrabit tuam spem.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

A. Fecisti bene quod retinueris, nam est egregia sententia, et digna Christiano.

B. Atqui auctor ejus libri non fuit Christianus.

A. Non fuit, est certa res.

B. Unde igitur sumpsit tot egregias sententias?

Well done, what afterwards?

Then I dressed me, and took care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

If you go on so to do, do not doubt but God will help your Studies.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

You say rightly, he will not frustrate your Hope.

The last Year I learnt in Cato, Retain Hope, Hope alone does not leave a Man in Death.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

But the Author of that Book was not a Christian.

He was not, it is a certain thing.

Whence then did he take so many excellent Sentences?

A. Maximè ex ethnicis philosophis; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si prosequare studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter et ex animo, ut illud contin-
gat.

B. Precor id quotidie saepe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quod monueris me tam fraterne.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a long Life.

Pray diligently, and from your Soul, that that may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray you the same that you wish me, and I give you thanks, that you have admonished me so fraternally.

C O L L. XLV.

A. Salve, condiscipule.

God save you, School-
fellow.

B. Sis tu salvus quoquè.

Be you safe too.

A. Quota hora est?

What o'clock is it?

B. Audies quintam mox.

You will hear Five by
and by.

A. Bene habet, aderimus mature satis.

B. Gaudeo me occurrisse tibi, ut collquamur euntes, Latinè, tantisper.

A. Sanè ea est utilis et jucunda exercitatio.

B. Quoties incido in aliquem ex ipsis dissolutis nebulonibus, mallem offendisse rhedarium, nam non licet mihi per eos cogitare aliquid in viâ.

A. Nil mirum, nam ferè sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias et compositiones in privatis cauponulis.

B. Irrident nos etiam plenis buccis, quòd loquimur Latinè per vicos; sed illud est pessimum omnium, quòd nunquam patiuntur se admoneri:

It is well, we shall be present time enough.

I am glad I met you, that we may talk together as we go, in Latin, a little.

Truly that is an useful and pleasant Exercise.

As often as I light upon any of these loose Knaves, I had rather have found a Carter, for it is not permitted me for them to think of any thing in the way.

No wonder, for commonly they are of that Sort, that they neither will speak any good thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their own Lusts?

They chatter of nothing else but their own Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk Latin in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia,

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occuperis commovere quid amicè, audies statim, Tace concionator, obtundis me; quòd si dixeris, deferam te ad præceptorem, aut ad observatorem; O ! ergo curo, inquiunt ? tu non audes, nam si accusares me, non ferres impunè.

A. Imò verberabunt te continuò, si locus sit remotus ab arbitris.

B. Profectò cum quidam eorum offendisset me nupèr in quodam recessu, impegit mibi duos ingentes colaphos in utramque malam, et a fugit continuò.

A. Quid tu faciebas interea quæso ?

B. Quid quæris ? istud fuit adeò subitum, ut vix potuerim aspicere hominem.

A. Sed quî pervenimus ad Scholam tam citò et sensim ?

Because, to wit, as the Prophet says, the Fear of God is not before their Eyes.

If you shall have begun to advise them any thing friendly, you will hear presently, Hold your Tongue Preacher, you pothe me; but if you say, I will carry thee to the Master, or to the Monitor ; Oh ! do I care, say they ? You dare not, for if you should accuse me, you should not bear it unpunished.

Yea they will beat you immediately, if the Place be remote from Witnesse.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean Time I pray ?

What do you ask ? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely ?

E. Sic solet evenire ferè confabulantibus.

A. Age, ingrediamur sine murmure et strepitu, ne offendamus studentes.

So it uses to happen commonly to those that talk together.

Come, let us enter without Noise and Stir, lest we should disturb those that are studying.

C O L L . XLVI.

A. Quid ais de scalpello, quod emi tibi nudius tertius, estne bonum?

B. Imò verò est optimum, sed me miserum! perdidì.

A. Eho! qnid ais, quomo^d id accidit?

B. Cùm redirem foris excidit mihi in vico.

What say you about the Penknife, which I bought for you the other Day, is it a good one?

Ay indeed, it is a very good one, but wretched me! I lost it.

How! what say you, how did that happen?

As I was coming from abroad, it dropt from me in the Street.

Whence dropt it? Out of my Sheath which I left imprudently open.

How did you recover it?

I put a Note forthwith upon the Gate, after Dinner a certain Boy of the sixth Form brought it me.

I wish all were so faithful, who find lost Things.

A. Unde excidit?

B. E thecā meā quam reliqui imprudenter aper-tam.

A. Quomodo recuperā-fi?

B. Affixi chartulam statim janue, post prandium quidam puer sextæ classis retulit mihi.

A. Utinam omnes essent tam fideles, qui reperiunt amissas res.

B. Profecto

B. Profectò sunt pauci qui restituent, si sit res aliquus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modò sciat cui sit redenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissime.

A. Verùm, ut redeamus ad sermonem incepturn, quid dedisti puero qui inventis scalpellum tuum?

B. Dedi sextantem, et aliquot juglandes, laudavimus præterea et admonui facere idem semper.

A. Fecisti rectè, enim sic reddet libentius alias, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But, that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal Mind, and would have bought myself another.

A. Tulisses ita æquo animo?

B. Certè non sine aliquâ molestia.

A. Non æquo animo igitur; sed nolo urgere te arctius.

B. Non sumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tanto diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et saepe à concionatoribus, ministris divini verbi.

B. Vide quantum amissio me scalpelli profuerit nobis.

A. Gratulor tibi duplēiter ob eam rem, primum quod emerim recte tibi, deinde quod recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it with so equal a Mind?

Verily not without some Trouble.

Not with an equal Mind then; but I will not urge you too closely.

We are not Divines.

What then?

Little Grammarians.

And unskillful ones indeed.

We ought to pray to God so much the more diligently, that he would free us by the Gospel from the Darkness of Ignorance.

We shall do that indeed, if we obey the holy admonitions which we hear every Day from the Master, and often from the Preachers, the Ministers of the divine Word.

See how much the Loss of my Penknife hath profited us.

I congratulate you doubly for that Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

COLL. XLVII.

A. Non videris *mibi* nimis *occupatus*.

B. Mediocriter.

A. Quid si facias *mibi* duas, aut tres, *pennas*?

B. Sit *satis* tibi, si faciam *unam*: ostende *mibi* calamos. *Profectio* sunt *optimi*, et ad scribendum *aptissimi*.

A. Unde *nostri* istud?

B. Quia sunt *amplo* *cavile*, firmo, et nitido; nam molles, et qui habent *cavem* breviorem, sunt *parum* *utiles* ad scribendum.

A. Gaudeo me emissae utiliter.

B. Non abs re, sed quanti?

A. Dedi duos quadrantes pro his tribus.

B. Pretium est vile pro bonitate rei; de quo emisti?

A. De quodam circumforaneo.

B. Mercatores nostri opidi vendunt multò pluris.

A. Et tamen audent dicere interdum constare fibi pluris quam vendunt.

You do not seem to me over busy.

Indifferently.

What if you should make me two, or three, Pens?

Let it be enough for you, if I make one: Show me the Quills. Truly they are very good ones, and extreme fit for writing.

Whence know you that?

Because they are of a large Barrel, firm and neat for soft ones, and those that have a shorter Barrel, are little useful for writing.

I am glad I bought them well.

Not without Reason, but for how much?

I gave two Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes that they cost them dearer than they sell them for.

B. Ea

B. Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.

A. Sed age, ne remorer te diutius, agamus id quod instat.

B. Expediéro citò, aspice me diligenter, ut discas.

A. Aspicio intentis oculis, sed opus esset mibi longiori spatio.

B. Illud ergo fiet in cubiculo, si velis me invisere.

A. Quo tempore?

B. Post missiōnem scholæ, hoc est, horā nonā matutinā, vel quartā pomeridiana. Nunc habes duas penas rectē accommodatas in tuum usum, nī fallor; servabis hanc tertiam tibi in aliud tempus.

A. Accipe tibi, si placet.

B. Quin serva tibi, multæ adferuntur mibi domo.

A. Ago tibi gratias, vale.

That is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.

But come, that I may not delay you any longer, let us do that which is in hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what time?

After the Dismissing of School, that is, at Nine o'Clock in the Morning, or at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you shall keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home.

I give you Thanks, farewell.

B. Sed

B. Sed heus, ne parcas
meo labore.

A. Tu quoquè utere me
et meis rebus vicissim, si
quid opus fuerit.

B. Vale et dic salutem
patri et universæ familiæ,
meo nomine.

But ho, do not spare my
Labour.

Do you likewise use me
and my Things in your Turn,
if you shall have Occasion.

Farewel, and wish Health
to your Father and all the
Family, in my Name.

C O L L. XLVIII.

A. Quid es tristis ?

B. Ægroto.

A. Quid morbi est ?

B. Nescio.

A. Sed tamen estne gra-
vis ?

B. Non admodum, gra-
tia Deo.

A. Quidnam dolet tibi ?

B. Caput.

A. Quid, totumne caput ?

B. Non certè.

A. Quæ pars igitur ?

B. Sinciput, quid faci-
am ?

A. Quiesce, et mox eris
fanus ; nam sic audivi ex
matre, esse nullum reme-
dium præsentius doloribus
capitis quam quietem.

B. Atqui sunt variii mor-
bi capitis.

Why are you sad ?

I am sick.

What Distemper is it ?

I know not.

But yet is it grievous ?

Not very much, Thanks
to God.

What pains you ?

My Head.

What, all your Head ?

No certainly.

What Part then ?

The Fore-part, what
shall I do ?

Rest you, and by and by
you will be well ; for so I
have heard of my Mother,
that there is no Remedy
more effectual for the Pains
of the Head than Rest.

But there are various
Distempers of the Head.

A. Et

A. Et varia remedia fortasse; sed quid est facilius quam tentare id quod dixi tibi?

B. Non nocebit quidem experiri, ut spero.

A. Sed ubi quiescam?

B. Domi vestrae in lecto.

A. Mater non finet.

B. Imò, si dixeris te aegrotare.

A. Atqui putabit me simulare.

B. Potest fieri, sed quid dubitas facere periculum?

A. Das mihi bonum consilium.

B. Uttere, si vis.

A. Faciam profectò; sed unum restat.

B. Quid est?

A. Venia impetranda est à præceptore.

B. Adi et pete.

A. Quid si nolit dare?

B. Imò facillimè.

A. Quî scis istud?

B. Quia credit facilè, nisi iis qui fefellerunt eum aliquoties.

A. Nunquam fefelli eum sciens.

And various Remedies perhaps; but what is easier than to try that which I said to you?

It will not hurt indeed to try, as I hope.

But where shall I rest?

At your House in the Bed.

My Mother will not suffer it.

Yes, if you say you are not well.

But she will think I dissemble.

It may be, but why do you doubt to make a Trial?

You give me good Counsel.

Use it, if you will.

I will do it indeed; but one Thing remains.

What is it?

Leave is to be asked of the Master.

Go to him and ask.

What if he will not give it?

Yes very easily.

How know you that?

Because he believes easily, unless those who have sometime deceived him.

I have never deceived him knowingly.

B. Ito igitur confiden-
ter.

A. Nunc eo.

B. Sed heus, meditare
quid sis dicturus, ne forte
hæreas loquendo.

A. Mones bene, non ac-
cedam imparatus.

Go then confidently.

Now I go.

Put ho, consider what
you are to say, left perchance
you should stammer in speak-
ing.

You admonish well, I
will not approach unpre-
pared.

C O L L. XLIX.

A. Ades mibi optatus,
querebam aliquem qui vel-
let certare mecum, sed om-
nes currunt ad lusum; sed
quid *cis*?

B. Quid ego malim quam
contendere pacifice tecum de
nostris studiis? sed quid
argumentum petis certan-
di? visne reptere Tullii
epistolæ?

A. Malo reptere aliquot
carmina ex Catone.

B. Quamobrem?

A. Quia aliquot præ-
lectiones restant ediscendæ
mibi de Catone, nam scis
me ægrotasse serè duas
hebdomadas.

B. Memini; vis igitur
ut dicamus secundum librum
moralium distichorum?

You come to me wished
for, I was seeking some-
body that would contest
with me, but all run to
play; but what say you?

What bad I rather do
than contend peaceably with
you about our Studies?
but what Subject do you de-
sire to contest about? will you
repeat Tully's Epistles?

I had rather repeat some
Verses out of Cato.

What for?

Because some Lessons re-
main to be got by me out
of Cato, for you know
I was sick almost two
Weeks.

I remember; will you
then that we say the second
Book of moral Distichs?

A. Est

A. Est nimis longus in
hanc horam.

B. Quid ita?

A. Quia ludendum est
nobis aliquandiu, ut exer-
ceamus corpus ad conser-
vandam valetudinem.

B. Repetamus igitur ter-
tium librum, quia est bre-
vissimus.

A. Sed volo judicem.

B. Solomon est præstò,
qui sequitur me ob eam rem.

A. Vîn' tu, Solomon,
audire nos?

S. Quid estis dicturi?

A. Tertium librum mo-
ralium distichorum.

S. Nonne dicetis alter-
ni?

A. Scilicet, uterque su-
um distichum.

S. Sed pueri, ne erretis,
nolo audire vos tanquam
judex.

A. Cur non?

S. Ne fortasse alteruter
amicorum offendatur meâ
sententiâ.

A. In quo eris adjutor
nobis igitur?

S. Notabo diligenter lapa-
sus utriusque, in chartulâ,
deinde referetis ad præcep-
torem.

It is too long for this
Hour.

Why so?

Because we must play
sometimes, that we may
exercise the Body to pre-
serve health.

Let us repeat then the
third Book, because it is
the shortest.

But I would have a
Judge.

Solomon is here, who
follows me for that Matter.

Will you, Solomon, hear
us?

What are you about to
say?

The third Book of Mo-
ral Distichs.

Will not you say in
Turns?

Yes, each his Distich.

But Boys, that you may
not mistake, I would not
hear you as a Judge.

Why not?

Lest perhaps one of my
Friends should be offended
with my Sentence.

In what will you be a
Helper to us then?

I will mark diligently
the Slips of each in a little
Paper, and then you shall
carry it to the Master.

A. Quid

A. Quid fiet postea?

S. Adjudicabit et victoriā et præmium utri vi-debitur.

A. Eris igitur tantūm teſſis nobis.

S. Sic intelligo.

A. Videtur mibi sanè optima ratio.

B. Atque ita videtur mibi.

S. Sed unum restat.

A. Quid eſt?

S. Vultis præter mani-festos lapsus, hæſitationes quoquè notari?

A. Sic præceptoris leges de hâc re volunt.

S. Date mibi librum in manum, ut posſim obſervare certius.

A. Tene meum.

B. Incipiamne?

A. Æquum eſt, quia tu provocatus es à me.

B. Audi, quæſo, Solo-mon, ſed diligenter.

S. Cave ne dicas negligenter.

What ſhall be done after-wards?

He will adjudge both the Victory and the Reward to whom he pleases.

You will be then only a Witneſſ for us.

So I mean.

It seems to me indeed a very good Way.

And ſo it seems to me.

But one Thing remains.

What is it?

Will you beſides your manifeſt Slips, that your Hesitations alſo be ſet down?

So the Maſter's Laws about this Matter will have it.

Give me the Book into my Hand, that I ob-ſerve more ſurely.

Take mine.

Shall I begin?

It is fair, because you have been challenged by me.

Hear, I pray, Solomon, but diligenter.

See you do not ſay negligently.

C O L L . L.

A. Gratulor tibi redi-
tum ; quando rediisti rure ?

B. Heri post meridiem.

A. Rediitne mater ?

B. Quemadmodum illa
duxit me secum, ita re-
duxit.

A. Nonne venit in e-
quo ?

B. Imo, et tolutario.

A. Venisti et tu in e-
quo ?

B. Eram illi à pedibus.

A. Non fuit labor itine-
ris molestus tibi ?

B. Fuit nulla via diffi-
cili mihi, redditio in urbem
erat adeò jucunda; quid
quaeris ? noluisssem venire
equo.

A. Quantum distat ves-
tra villa hinc ?

B. Quatuor milliaribus,
iisque non admodum longis.

A. Sed jam satis de re-
ditu, nunc agamus aliud.

I congratulate you on
your Return; when came
you back out of the Country ?

Yesterday after Noon.

Did your Mother re-
turn ?

As she carried me with
her, so she brought me
back.

Did not she come on a
Horse ?

Yes, and on a Pacer.

Did you come too on a
Horse ?

I was her Footman.

Was not the Fatigue of
the Journey troublesome to
you ?

There was no Way dif-
ficult to me, the Return
into the City was so plea-
sant, why do you ask ? I
would not come on a
Horse.

How far distant is your
Country-House from hence ?

Four Miles, and those
not very long.

But now enough of your
Return, now let us do some-
thing else.

Fuistinē memor tui pro-
missi? Num rediisti va-
cans?

B. Attuli quantum uva-
rum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi
uni igitur.

B. Imò nobis duobus.

A. Quid tantillum duo-
bus?

B. Non poteram ferre
ampliùs, pro viribus mei
corpusculi; quòd si esset
robustus, asportassèm onus
afini; nam mater permit-
tebat facile.

A. Utinam adfuisse.

B. Ego et mater des-
ideravimus te plurimum;
sed esto bono animo, ea-
reliquit famulum ruri, qui
veniet onustus amplissimā
corbe; tum illa dabit tibi
affatum.

A. Aha, nunc loqueris
optata.

B. Eamus domum ad
nos. Videbis nostrum qua-
sillum integrum adhuc, ut
spero.

Have you been *mindful*
of your *Promise*? Have
you returned *empty*?

I have brought *as many*
Grapes as I could.

How many *then*?

A Basket.

Ho, *a Basket!* For
yourself alone *then*.

Nay *for us to.*

What *so little for two?*

I could not bring more,
for the Strength of my lit-
tle Body; but if I were
strong, I should have
brought the Load of an
Ass; for my Mother per-
mitted easily.

Would I had been there.

I and my Mother want-
ed you very much; but be
of good Courage, she has
left a Servant in the Coun-
try, who will come load-
ed with a very large Basket;
then she will give you plen-
tifully.

Aha, now you speak
desirable Things.

Let us go *Home* to us.
You shall see our Basket
whole yet, as I hope.

A. O lepidum caput !
cupiebam ire salutatum tu-
am matrem, charissimam
mibi.

B. Profectò feceris gra-
tissimum illi.

A. Eamus igitur.

O pretty fellow ! I was
desirous to go to salute thy
Mother, most dear to me.

Truly you will do a very
acceptable Thing to her.

Let us go then.

C O L L . LI.

A. Quid cogitas solus
hic ?

B. Deploro meam misera-
riam.

A. Quænam miseria af-
ficit te ?

B. Heu, me miserum !
ecce mutavimus classem,
nec est mihi pecunia unde
emam libros.

A. An non pater dat
tibi ?

B. Dat quidem, sed parcè
nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,
quò minus suppeditet tibi
pecuniam ?

B. Paupertas ; præterea,
cùm peto, miratur opus esse
nobis tot libris.

A. Nihil mirum, præ-
sertim quum sit pauper ;
sed interim esto bono ani-
mo, nec afflites te quæso.

What are you thinking of
alone here ?

I deplore my Misery.

What Misery affects you ?

Alas, wretched me ! lo
we have changed our Form,
and I have no Money
whence I may buy Books.

Does not your Father
give you ?

He gives indeed, but too
sparingly.

He is covetous then.

It does not follow.

What binders then, that
he does not allow you Mo-
ney ?

Poverty ; besides, when
I ask, he wonders we have
need of so many Books.

No wonder, especially
when he is poor ; but in
the mean time be of g ood
Courage, and do not afflict
yourself I pray.

Dabo

A. Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
iis quos novit esse studiosos
bonarum literarum.

B. O me felicem ! si
Deus adjuverit me tuā
opera.

A. Juvabit, ut spero,
sed tu precare interim di-
ligenter, ut reddat ani-
mum patris bene affectum
erga te.

B. Mones rectè, nam, ut
audivi sæpe è sacris concio-
nibus ; est Deus solus qui
gubernat ac dirigit corda
hominum.

A. Ita est.

B. Vale mi Bernarde,
qui redditisti mibi ani-
mum.

A. Vale tu quoquè An-
toni ; sed dic mibi quan-
tum opus est tibi.

B. Si haberem decem
asses, esset abunde in præ-
sentia.

A. Tace, cras, ut spero,
senties divinum auxilium.

I will do my endeavour
that my Father may help
you, for he bestows to the
Poor willingly, especially to
those whom he knows to be
studious of good Letters.

O happy me ! if God
shall help me by your Means.

He will help, as I hope,
but do you pray in the mean-
time diligently, that he
would render the Mind of
my Father well affected
towards thee.

You admonish rightly, for
as I have heard often out
of holy Sermons ; it is God
alone who governs and di-
rects the Hearts of Men.

So it is.

Farewell my Bernard,
who hast restored me Cou-
rage.

Fare you well too An-
thony ; but tell me how
much is needful to you.

If I had ten Pence, it
would be enough at pre-
sent.

Hold your Tongue, to
Morrow, as I hope, you will
perceive the divine Help.

COLL. LII.

A. Quid agis ?
 B. Scribo.
 A. Quid scribis ?
 B. Describo *dictata præceptoris.*
 A. Quænam ?
 B. Hæsterna.
 A. Quid, non aderas ?
 B. Imò aderam, sed non poteram assequi præceptorem dictantem.
 A. Quæ res impedit te ?
 B. Quòd non fuderem commode satis.
 A. Veneras serius igitur.
 B. Istud est.
 A. Cedo commentarium tuum, egomet scribam tibi.
 B. Quid lucri faciam ?
 A. Ego descripsero citius quam tu, post ludemus unà, ut præceptor concessit ; cedo librum.
 B. Facerem id quidem libenter, sed non audeo.
 A. Quid times ?
 B. Præceptoris edictum.

What are you doing ?
 I am writing.
 What are you writing ?
 I am writing out the *Dictates of the Master.*
 What ?
 Yesterday's.
 What, were you not present ?
 Yes I was present, but I could not overtake the Master dictating.
 What Thing hindered you ?
 Because I did not sit conveniently enough.
 You came too late then.
 That is it.
 Give me your Note-Book,
 I will write for you.
 What Gain shall I make ?
 I shall write it out sooner than you, afterwards we will play together, as the Master has granted ; give me your Book.
 I would do that indeed willingly, but I dare not.
 What do you fear ?
 The Master's Order.

A. Quod

A. Quod edictum narras mibi?

B. Nescis eum vetuisse ne quis scribat alteri sine ejus permisso?

A. Memini id probè, sed unde sciet hoc?

B. Rogas? quum exigit rationens scripturæ, causâ emendandi, tum ero captus, nam novit manum meam; præterea, neque fallendum est neque mentiendum.

A. Vetamur utrumque verbo Dei.

B. Quid ergo respondeam præceptoris, quum ille negârit me scripsisse ista?

A. Res non evadet eò, ut spero.

B. Nolo sulire tantum periculum tuâ spe.

A. Vah! es nimium timidus.

B. At tu es fortasse audacior.

A. Tu scribe igitur quantum voles, ego conferam me ad ludendum.

B. Abi, quæso, descripsissim jam unam paginam, nisi interpellâsses me.

What Order do you tell me?

Do not you know that he has forbid any one to write for another without his Permission?

I remember that well, but how will be know it?

Do you ask? when he requires an Account of our Writing, for the sake of correcting it, then I shall be catched, for he knows my Hand; besides, we must neither deceive, nor lie.

We are forbid both by the Word of God.

What then shall I answer to the Master, when he shall deny me to have writ those Things?

The Matter will not come to that, as I hope.

I will not undergo so great Danger on your Hope.

Fie! you are too timorous.

Put you are perhaps too bold.

Write you then as much as you will, I will betake myself to play.

Go, I pray, I should have writ already one Page, unless you had interrupted me.

A. At *interim*, profici-
mus *aliquid*, dum *fabula-*
mur Latinè.

But in the mean time, we
profit something, whilst we
talk Latin.

COLL. LIII.

A. Quotâ horâ experge-
factus es hodie?

At what Hour did you
awake to Day?

B. Ante lucem, quotâ
horâ nescio.

Before Day, at what
Hour I know not.

A. Quis *expergeficit te?*

Who waked you?

B. Hebdomadarius *ex-*
citator venit cum suâ later-
nâ, pulsavit *ostium* cubi-
culi *duriter*, quidam *ape-*
ruit, excitator *accendit* nos-
tram *lucernam*, inclama-
vit *clarâ* voce, omnes ex-
perrecti sunt.

The weekly Wakener
came with his Lanthorn,
he knocked at the Door of
the Chamber hard, some-
body opened it, the Wakener
lighted our Candle, called
out with a clear Voice, all
awaked.

A. Narra mibi ordine
quid egeris *ex illo tempore*
usque ad finem jentaculi.

Tell me in order what
you may have done since
that time till the End of
Breakfast

Vos pueri attendite di-
ligenter, ut discatis, imitari
hunc vestrum condiscipulum.

You Boys attend diligent-
ly, that you may learn to
imitate this your School-
fellow.

B. Experrectus sum, sur-
rexi è lecto, indui tunicam
cum thorace, sedi in scabello,
accepi femoralia et tibalia,
indui utraque, caceavi cal-
ceos, astrinxii femoralia
thoraci ligulis, ligavi tibia-
lia periscelidis super crura.

I awoke, I arose out of
Bed, I put on my Tunick
with my Doublet, I sat
upon the Bench, I took my
Breeches and Stockings, I
put on both, I put on my
Shoes, I tied my Breeches
to my Doublet with Points,
I tied my Stockings with
my Garters upon my Legs.
Præ-

Præcinxì me cingulo,
pexui caput diligenter, ap-
tavi pileolum capiti. indui
togam, deinde egressus cu-
biculu descendì infrà, red-
didi urinam in areâ ad pa-
rietem.

Accepi frigidam aquam
è situlâ, lavi manus et fa-
ciem, collui os et dentes,
detersi manus et faciem
mantili, interea signum da-
tur ad preces tintinnabulo.

Convenimus in priva-
tam aulam, precamur unâ,
accipimus jentaculum ordine
à famulo, jentamus in tri-
clinio, sedentes quieti sine
murmure et strepitu. Ad-
monui eos amicè quos audi-
vi garrientes inepte, aut lo-
quentes otiosa verba, aut
vidi lascivientes, detuli no-
mina eorum qui non parue-
runt ad monitorem, ut no-
taret eos.

A. Nemone præerat wo-
bis dum jentaretis?

B. Imò, hypodidascalus.

I girt myself with my
Girdle, I combed my Head
diligently, I fitted my Cap
to my Head, I put on my
Gown, then going out of
my Chamber I went below,
I made Water in the Yard
against the Wall,

I took cold Water out of
the Bucket, I washed my
Hands and Face, I rinsed
my Mouth and Teeth, I wi-
ped my Hands and Face with
the Towel, in the mean
time the Signal is given
to Prayers by the little
Bell.

We meet in the private
Hall, we pray together, we
take our Breakfast in Order
from the Servant, we
breakfast in the Dining-
room, sitting quiet without
Muttering and Noise. I
admonished those friendly
whom I heard prating fool-
ishly, or speaking idle Words,
or saw wantoning, I car-
ried the Names of those
who did not obey to the
Monitor, that he might set
them down.

Was no Body over you
whilst you were at Break-
fast?

Yes, the Usher.

A. Quid agebat interea?

B. Ille ambulabat per medianam aulam, tenens librum in manibus, et iden-
tidem monens observato-
rem ut notaret garrientes
ineptè.

A. Licet igitur emittere
nullum verbum tunc?

B. Imò licet, verùm ii
solent notari, qui confabu-
lantur diu et multis ver-
bis ineptè et sine ullo fruc-
tu; cæterū licet omnibus
traflare jucundos sermones
inter se de bonis et honestis
rebus, dummodo fiat mo-
destè citra clamorem et
contentionem.

A. Hactenus satisfecisti
mihi: narrabis cætera à
prandio, nisi aliquod nego-
tium intervenierit; eamus
nunc in aulam ad prandiu-
m, ne simus in morā ma-
gistro.

B. Audivi signum modò
dari.

A. Datum opportunè.

What did he in the mean
time?

He walked through the
Middle of the Hall, holding
a Book in his Hands, and
now and at the same time
admonishing the Monitor
that he should set down
those who prated foolishly.

Is it lawful then to utter
no Word at that time?

Yes it is lawful, but
those are wont to be set
down, who talk a long
time and in many Words
foolishly and without any
Fruit; but it is lawful for
all to handle pleasant Dis-
course amongst themselves
of good and honest Things,
provided it be done modest-
ly without Noise and Con-
tention.

Hitherto you have satis-
fied me: You shall tell the
rest after Dinner, unless
some Busines should inter-
vene; let us go now into
the Hall to Dinner, lest we
should be a Hindrance to
the Master.

I heard the Signal just
now given.

It was given opportune-
ly.

C O L L. LIV.

A. Ubi finivisti narrationem ante prandium?

B. Quum vellem impo-
nere finem jentaculo, tu
interpellasti me.

A. Perge igitur narrare
reliqua ordine.

B. Dum facimus finem
jentandi, posterius publicum
signum datur, quisque
sumit libros, imus in com-
munem aulam, catalogi sin-
gularum classum recitantur
ex more, qui adiunt respon-
dent ad nomina.

Ego quoquè respondeo,
absentes notantur in catalo-
gis ab nomenclatoribus;
recitatione catalogorum fi-
nitā, iudicemaster ascendet
pulpitum ut precetur, ju-
bet nos esse attentos, ac
tum precatur publicè.

Ubi precatus est, inquit,
recipite vos quisque in suum
auditorium. Omnes conve-
niunt, ego item venio cum
meis condiscipulis.

Where did you finish your
Narrative before Dinner?

When I would have put
an End to Breakfast, you
interrupted me.

Go on then to tell the
rest in Order.

Whilst we make an End
of breakfasting, the latter
publick Sign is given, every
one takes his Books, we go
into the common Hall, the
Catalogues of each Class
are recited according to
Custom, those who are pre-
sent answer to their Names.

I likewise answer, the
Absentees are noted in the
Catalogue by the Nomen-
clators; the reciting of the
Catalogues being ended, the
Master ascends the Pulpit
that he might pray, he or-
ders us to be attentive, and
then prays publickly.

When he has prayed, says
he, betake yourselves every
one into his Auditory. All
meet, I also come with my
school-fellows.

Sedeo in meo loco: præceptor ingreditur, inquirit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii redundunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoquè, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantia) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremò præscribit palam, quid sit reddendum a grandio.

Octavâ horâ auditâ imperat precationem, quâ finitâ, monet ut faciamus officium sedulò, tandem dimittit nos.

I sit in my Place: The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce Three with a clear Voice, as we use every Day, then he bids us render the Interpretation, some of the more ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the Grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Eo

Eo spectante, eximus or-
dine, et sine strepitu, et
discedimus leti; satisfe-
cine tibi, præceptor?

A. Cumulatissimè.
B. Placetne tibi ut faci-
am idem de reliquis actio-
nibus hujus diei sub cœnæ
tempus?

A. Erit nihil opus.

He looking on, we go
out in Order, and without
Noise, and we depart joy-
ful; have I satisfied you,
Master?

Most abundantly.
Doth it please you that
I should do the same Thing
concerning the rest of the
Actions of this Day about
Supper time?

There will be no need.

C O L L. LV.

A. Non meministi præ-
ceptorem monere nos tam
ſæpe de fugiendis pravis
fodalibus?

B. Ego memini probè.

A. Tamen negligis ejus
monita.

B. In quo videor tibi
negligere ea?

A. Dicam tibi, modò
audias attentè.

B. Dic obsecro, audiam
attentissimè.

A. Nunquam vis cavere
ab illo impostore?

B. Cur caveam?

A. Ne depraveris ejus
infectione, nam nōsti effe
pessimum.

B. Atqui non sequor spon-
te, accurrit ad me undique.

Do not you remember
that the Master doth ad-
monish us so often about a-
voiding evil Companions?

I remember well.

Yet you neglect his Ad-
monitions.

In what do I seem to you
to neglect them?

I will tell you, provided
you hear attentively.

Tell me, I pray, I will
hear very attentively.

Will you never beware
of that Cheat?

Why should I beware?

Lest you should be corrupted
by his Infection, for you
know that he is very bad.

But I do not follow him
of my own accord, he runs
to me from all Parts.

B. Nimirum, quia novit te habere pecuniam, et dare libenter et saepè.

A Quid igitur suades mibi facere ?

B. Dic semel et serio, et quasi irato animo, Quid vis amice ? cur sequeris me ubique ? omnes clamitant te esse pessimum, ac nolunt esse tui sodales ; proinde mitte me posthac, quæso, ne cædar virgis palam tuâ causâ.

A. Quid si velit responderem aliiquid ?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fideleri.

To wit, because he knows you to have Money, and to give willingly and often.

What then do you persuade me to do ?

Say once and seriously, and as it were with an angry Mind, What do you mean Friend ? Why do you follow me every where ? all cry out that you are very bad, and will not be your Companions ; therefore let me alone hereafter, I pray, lest I should be beat with Rods openly for your Cause.

What if he should answer something ?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

C O L L . LVI.

A. Quid egisti per hos quindecim dies ?

B. Ministravi matri quæ ægrotabat.

A. Aîn' tu ?

B. Sic est profectò.

A. Quo morbo labrabat ?

B. Tertianâ febre.

What have you done for these fifteen Days ?

I waited on my Mother who was sick.

Say you so ?

So it is truly.

With what Disease did she labour ?

With a tertian Ague.

A. Con.

A. Convaluitne ?
B. Convalescit paulatim,
gratiâ Deo.

A. Quis sanavit eam ?
B. Summus medicorum.

A. Quis est ille ?
B. Deus ipse.

A. Dubito nihil de hoc,
sed cuius operâ ?
B. Domini Sarafini.

A. Is habetur peritissi-
mus medicinæ.
B. Ejus egregiæ curati-
ones quotidie probant id.

A. Quibus remediis usus
est in curandâ tuâ matre ?
B. Medicamentis.

A. Intelligo illud satîs,
etiam si tu taceas ; sed dic
mibi planè quæ fuerint ista
medicamenta.

B. Sine me recordari
paulisper.

A. Dic mibi tandem quæ
reminisceris.

B. Duo nomina tantum
occurrunt mihi, clysteres et
potiones.

A. Quid conferunt ista ?
B. Eho inepte, rogas
quasi ego sim peritus me-
dicinæ, itaque si cupis
scire amplius, quære ipse
ab iis potius, qui profi-
tentur

Is she recovered ?

She recovers by little and
little, Thanks to God.

Who cured her ?

The greatest of Physi-
cians.

Who is he ?

God himself ?

I doubt nothing of that,
but by whose Means ?

Mr. Sarafin's.

He is reckoned very skil-
ful of Physick.

His remarkable Cures
every Day prove that.

What Remedies did he use
in curing your Mother ?

Medicines.

I understand that suffi-
ciently, although you should
hold your Tongue ; but tell
me plainly what were those
Medicines.

Let me recollect a little.

Tell me at length what
you remember.

Two names only occur
to me, Clysters and Poti-
ons.

What good do those ?

Ho you Fool, you ask as
if I were skilled in Phy-
sick, therefore if you desire
to know more, ask yourself
of those rather, who pro-
fess

tentur *iſta*, hoc eſt, à me-
dicis et pharmacopolis.

A. Ne succenſeas mibi,
obſecro.

B. Cur tu es adeò cu-
riofus?

A. Ut ediscam aliquid
ſemper.

B. At vide interim ne
voceris percontator.

A. Tamen audi pauca.
B. Loquere.

A. Quamdiu ægrotavit
mater?

B. Ferè duas hebdoma-
das.

A. Interea ubi erat pa-
ter?

B. Profectus erat Lug-
dunum ad mercatum.

A. Sed quā horā rediī-
ſti in ſcholam?

B. Hodie manè.

A. Dedisti excusatio-
nem præceptorī?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum;
ſed ubi fuisti?

A. Heri ivi rus cum meo
patruo.

feſſeſ these Things, that is,
of the Doctors and Apo-
thecaries.

Be not angry with me,
I pray.

Why are you ſo curious?

That I may learn ſome-
thing always.

But ſee in the mean time
you be not called a Busy-
body.

Yet hear a few Things.
Speak.

How long has your Mo-
ther been ill?

Almost two Weeks.

In the mean time where
was your Father?

He was gone to Lyons to
the Fair.

But at what Hour did
you return into the School?

To-day in the Morning.

Have you given your
Excuse to the Master?

I have given it.

What did he anſwer
you?

He says well done; but
where was you?

Yesterday I went into the
Country with my Uncle.

B. Age videamus quid simus reddituri secundâ horâ, nam ego quodammodo sum novus discipulus.

Come let us see what we are to say at the second Hour, for I in a Manner am a new Scholar.

C O L L. LVII.

A. Quid cogitas? cave tibi obsecro.

What do you think of? look to yourself I beseech you.

B. Quid caveam mihi?

Why should I look to myself?

A. Ne incidas in morbum.

Lest you shalld fall into a Distemper.

B. Ex quâ causâ?

From what Cause?

A. Ex intemperantia lusus.

From Excess of Play.

B. Unde apparet periculum?

Whence appears the Danger?

A. Quia totus æstuas, totus mades sudore.

Because you are all in a Heat, you are all wet with Sweat.

B. Admones me rectè et in tempore; profectò non sentiebam.

You admonish me rightly and in time; truly I did not perceive it.

A. Desiste si audis me.

Give over if you will hearken to me.

B. Quis respuat tam fidele consilium?

Who would refuse so faithful Advice?

A. Deterge faciem sudariolo, et indu te celeriter, ne contrabas subitum frigus.

Wipe your Face with your Handkerchief, and clothe you quickly, lest you should catch a sudden Cold.

B. Habeo tibi gratiam, nam sum obnoxius morbis.

I give you Thanks, for I am liable to Diseases.

A. Quid

A. Quid est causæ?

B. Infirmitas valetudinis
meæ; nam vides quām im-
becillo corpore sum.

A. Debes tantò magis
cavere tibi.

B. Novi istud probè, et
pater monet me scepissime:
sed quid agas? sumus pro-
ni naturā in nostram per-
niciem.

A. Non est serviendum
voluptati, sed consulendum
est valetudini temperantiā.

B. Memini carmen Ca-
tonis in eam sententiam.

A. Ego memini quo-
què; jam indutus es satis,
non opus est ut moreris hīc
diutius.

B. Vale, amicissime mo-
nitor.

A. Vîn tu ut deducam
te domum?

B. Nihil opus est, ego
belle me habeo beneficio
Dei.

What is the Reason?

The weakness of my
Health; for you see of how
weak a Body I am.

You ought so much the
more to take care of your-
self.

I know that well, and
my Father admonishes me
very often: But what can
you do? we are prone by
Nature to our own De-
struction.

We must not serve Plea-
sure, but we must consult
our Health by Temperance.

I remember a Verse of
Cato to that Purpose.

I remember it too; now
you are dressed sufficiently,
there is no Need that you
should tarry here any longer.

Farewell, most friendly
Adviser.

Will you that I bring you
Home?

There is no Need, I
am very well by the Kind-
ness of God.

C O L L . LVIII.

A. Obsecro te da mibi
operam paulisper.

B. Quid est illud ?

A. Nescio quid incidit
in meum oculum, quod me
valde male habet.

B. In utrum oculum in-
cidit ?

A. In dextrum.

B. Vis inspiciam ?

A. Inspice obsecro te.

B. Aperi quantum potes,
et tene immotum.

A. Non possum conti-
nere à noctu.

B. Mane, egomet tenebo
finistrā manu.

A. Ecquid vides ?

B. Video aliquid minu-
tum.

A. Exime, quæso, si po-
tes.

B. Exemi.

A. O bene factum ! quid
est ?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem adeò exi-
guæ ut vix paſſit cerni.

I pray thee give me thy
Help a little.

What is that ?

I know not what has
fallen into my Eye, that
troubles me very much.

Into which Eye has it
fallen ?

Into the Right.

Would you that I should
look into it ?

Look into it I pray
thee.

Open it as much as you
can, and hold it unmoved.

I cannot keep it from
twinkling.

Stay, I will hold it with
my left Hand.

Do you see any Thing ?

I see some little Thing.

Take it out, I pray, if
you can.

I have taken it out.

O well done ! what is
it ?

See you yourself.

It is a Bit of Dust.

And indeed so small that
it can hardly be discerned.

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum ex exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

A. Deus approbat hoc, cum loquens de suâ charitate in Iudeos, sic ait, Qui tangit vos, tangit pupillam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgo.

A. Quid præmii dabo isti medico pro labore?

B. Quantum passi sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience nothing to be more dear to us.

God approves this, when speaking of his Love towards the Jews, he thus says, He that toucheth you, toucheth the Pupil of my Eye.

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble so often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have bargained for.

The Conclusion is short, therefore nothing; but yet I give you Thanks.

C O L L.

COLL. LIX.

A. Quid agebas modò
cum præceptore?

B. Si cupis scire, percon-
tare illum.

A. Cur celas me?

B. Ne facias palam.

A. Non rogo te, crede
mibi, ut proferam id, nam
quid proficerem?

B. Quamobrem igitur
rogas tam cupidè?

A. Ut gaudeam tacitus
mecum, si audieris quid
boni.

B. Itane venis paratus,
ut extorqueas à me, quod
creditum est mihi uni, id-
que à præceptore?

A. Quod dixeris mihi,
dixeris furdo et muto.

B. Egone committam
meum tergum in tuam fi-
dem?

A. Potes profecto, et
quidem sine periculo.

B. Nunquam dices tam
commodè ut persuadeas mi-
hi istud.

What were you doing just
now with the Master?

If you desire to know,
ask him.

Why do you conceal it
from me?

Lest you should make it
publick.

I do not ask you, believe
me, that I may disclose it,
for what should I profit?

Why then do you ask so
desirously?

That I may rejoice si-
lently with myself, if you
shall have heard any Good.

Do you so come pre-
pared, to extort from me
what was trusted to me
alone, and that by the Ma-
ster?

What you shall say to
me, you shall say to one
deaf and dumb.

Shall I commit my Back
to your Credit?

You may truly, and in-
deed without Danger.

You will never speak
so aptly as to persuade me
that.

A. Dabo fidem, me taci-turum.

B. Etiam si juraveris sanctissimè ter quaterve, non prodam, proinde desistere percontari.

A. Hem, ubi est nostra amicitia?

B. Nescis illud dictum sapientis, Quod velis esse tacitum dixeris nemini?

A. Audivi aliquoties, sed quod dictum sit amico, videtur dictum nemini, nam amicus est quasi alter idem.

B. Dicet eadem tibi, qui volet scire ex te, et item alius, atque ita perveniet ad aures omnium; itaque si vis me esse amicum tibi posthac, missum me facito.

A. Non sum imperator ut te missum faciam.

B. Pergin' esse molestus?

A. Malim abire quam exhibere tibi molestiam.

I will give my Faith, I will hold my Tongue.

Although you should swear most solemnly three or four times, I will not disclose it, therefore desist asking.

How, where is our Friendship?

Do not you know that Saying of the wise Man, What you would have to be concealed tell no body?

I have heard it several times, but what is said to a Friend, seems said to no Body, for a Friend is as it were another self.

He will say the same Things to you, who would know of you, and likewise another, and so it will come to the Ears of all; therefore if you will have me be a Friend to you hereafter, discharge me.

I am not a General that I should discharge you.

Do you go on to be troublesome?

I had rather go away than give you Trouble.

C O L L . LX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quid ait, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jampridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberius.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò verò miseri-
mum.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vitæ; nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bid farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a mind to live more freely.

Why did your Father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that kind of Life; that is, he will pillage, plunder, play at Dice, drink, and whore.

Is that the Life of Soldiers?

Wholly.

A. Unde

A. Unde scis istud?

B. Audivi nupèr ex pa-
tre cùm cœnaremus.

A. Quorsum narrabat
talia?

B. Docebat nos nihil esse
tutius quād timere Deum,
qui custodit parvulos, et
inducit eos paulatim in
rectam viam.

A. Præceptor ipse ad-
monet nos sœpe de his re-
bus.

B. Debemus esse tantò
magis solliciti ut amemus pa-
rentes et præceptores, quo-
rum operâ Deus utitur ad
nostram institutionem.

A. Utinam præstemus u-
trisque quod ipse præcipit
nobis in suâ lege.

B. Ita Deus faxit.

Whence know you that?

I heard lately of my Fa-
ther when we were at Sup-
per.

Why did he talk such
Things?

He taught us that no-
thing is more safe than to
fear God, who keeps little
ones, and brings them by
little and little into the right
Way.

The Master himself ad-
monishes us often of these
Things.

We ought to be so much
the more solicitous that we
love our Parents and Mas-
ters, whose Service God
uses to our Instruction.

I wish that we may per-
form to both what he com-
mands us in his Laws.

So God grant.

C O L L. LXI.

A. Fuistine hodie in fo-
ro?

B. Fui.

A. Quando?

B. Post sacram concio-
nem.

A. Quid emisti nobis?

Have you been To-Day
in the Market?

I have been.

When?

After the holy Sermon.

What have you bought for
us?

B. Fere

B. Ferè nibil.
 A. Sed quid?
 B. Butyrum.
 A. Quanti?
 B. Quadrante.
 A. Tantillum!
 B. Non ausus sum emere
 amplius.
 A. Quid timebas?
 B. Ne non esset bonum.
 A. Fecisti prudenter sa-
 tis.
 B. Cur dicas istud?
 A. Quia malim te esse
 timidiorem in hac re quam
 audaciorem.
 B. Sed nunquid emisti
 praeterea?
 A. Nihil.
 B. Eho, nihilne!
 A. Nihil prorsus.
 B. Vah, quam parcè op-
 sonatus es nobis!
 A. Quid aliud potuisssem
 emere?
 B. Quasi nescias quibus
 cibis soleam oblectari.
 A. Scio te amare molli-
 usculum caseum, et pyra,
 et alios recentes fructus.
 B. Dicis recte, cur igitur
 non emisti?

Almost nothing.
 But what?
 Butter.
 For how much.
 A Farthing.
 So little!
 I durst not buy more.

What did you fear?
 Lest it should not be good.
 You have done prudently
 enough.

Why do you say that?
 Because I had rather you
 to be too timorous in this
 Matter than too bold.

But have you bought any
 Thing beside?

Nothing.
 Soho, nothing!
 Nothing at all.

Fie, how sparingly you
 have made Provision for us!

What else could I buy?

As if you did not know
 with what Meats I use to
 be pleased.

I know that you love soft
 Cheese, and Pears, and
 other fresh Fruits.

You say rightly, why
 then have you not bought?

A. Caseus erat carior
pro nostrâ pecuniolâ.

B. Quid fructus?

A. Alii non erant ma-
turi satis; dubitabam de
aliis essentne boni.

B. Miser, non poteras
gustare?

A. Atqui iste mulieres
permittunt gustare nihil, ni-
si affimes te empturum.

B. Nihil mirum, nam
multi gustarent animi cau-
sa tantum, esto igitur sapi-
entior alias.

A. Quomodo?

B. Si videris aliquem
pulchrum fructum, eme ali-
quantulum denariolo, ut
facias periculum.

A. Quid tum?

B. Si placuerit tibi, tum
emito amplius; sin minus,
relinquito, et conferto te
alio.

A. Est bona cautio.

B. Memineris igitur, ut
utaris postea.

A. Ego, ut spero, me-
minero diligenter; nunquid
vis præterea?

The Cheese was too
dear for our Money:

What the Fruits?

Some were not ripe e-
nough; I doubted of others
whether they were good.

Wretch, could you not
taste?

But those Women per-
mit you to taste nothing,
unless you affirm that you
will buy.

No wonder, for many
would taste for their Fan-
cy's sake only, be thou
therefore wiser another
time.

How?

If you see any fine Fruit,
buy some for a little De-
nier, that you may make
Trial.

What then?

If it please you, then buy
more; but if not, leave it,
and betake you to some where
else.

It is a good Caution.

You will remember then,
that you may use it after-
wards.

I, as I hope, shall re-
member diligently; would
you have any Thing more?

B. Ut

B. Ut cures ea quæ sunt
tui officii, ac deinde in-
cumbas studiis.

That you would take care
of those Things which are
your Duty, and then mind
your Studies.

C O L L. LXII.

A. Reverteris tantum
hodiè à villâ?

Are you returned but to
Day from the Village?

B. Tantum bodie, idque
paullò antè prandium.

But to Day, and that a
little before Dinner.

A. Atqui dixeras te fu-
turum illic modò biduum.

But you had said you should
be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father promis-
ed.

A. Quid obstatit igitur
quò minus redieris citius?

What hindered then that
you returned not sooner?

B. Mater detinuit me,
tametsi obsecrabam eam
cum lachrymis, ut me mis-
sum faceret.

My Mother detained me,
although I besought her
with Tears, that she would
let me go.

A. Sed cur remorata
est te tamdiu?

But why did she stay
you so long?

B. Ut comitarer eam in
reditu.

That I might accompany
her in her Return.

A. Quid agebas inter-
rea?

What did you do in the
mean time?

B. Colligebam fructus
cum nostris rusticis.

I gathered Fruits with
our Country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autunnales fruc-
tus non sunt noti tibi, pyra,
mala, juglandes, castaneæ.

As if autumnal Fruits
were not known to you.
Pears, Apples, Walnuts,
Chesnuts.

A. O jucunda exercitatio!

B. Non est solum jucunda, sed etiam frugifera.

A. Sed hoc est malum, quod interim fructus quinque aut sex prælectionum perit.

E. Non omnino perit spero, curabo pro viribus, ut recuperem aliquam ex parte.

A. Quid facies?

B. Describam quam diligentissime potero.

A. Et quid tum?

B. Ediscam ipsam orationem auctoris.

A. Sed non intelliges sensum ejus sat.

B. Interpretatio præceptoris juvabit me, ut affequar sensum magnam ex parte.

A. Nec tamen id erit sat.

B. Tu aderis tecum (si placet) per otium, ut conferamus unam.

A. Faciam libenter e quidem, sed istud non sufficit.

O pleasant Exercise!

It is not only pleasant, but also profitable.

But this is bad, that in the mean time the Fruit of five or six Lessons perished.

It did not perish quite I hope, I will take care according to my Ability, that I may recover it in some Measure.

What will you do?

I will write them out as diligently as I can.

And what then?

I will get by Heart the very Text of the Authour.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me, that I may understand the Sense in a great Measure.

Neither yet will that be enough.

You shall be with me (if you please) at your Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B. Non

B. Non possum facere amplius.

A. Quantò præstisset audire magistrum ipsum?

B. Sanè multò præstiterat; sed quando non contigit meā culpā, non possum accusare meipsum in hāc parte.

A. Dicis recte; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis de hac re, non feci, ideo, ut adducerem te in desperationem, sed totum illud perfectum est ex meo singulari amore in te.

B. Illud non est dubium mibi, quo fit ut habeam maiorem gratiam tibi.

A. Sed ecce, tintinnabulum vocat nos ad cœnam.

I cannot do more.

How much better had it been to hear the Master himself?

Truly it had been much better; but seeing it did not happen by my Fault, I cannot accuse myself in this Part.

You say right; see then that you have a good Courage, for that I disputed with you in more Words about this Matter, I did it not, therefore, that I might lead you into Despair, but all that proceeded from my singular Love towards you.

That is not doubtful to me, whence it is that I give the greater Thanks to you.

But lo, the little Bell calls us to Supper.

C O L L. LXIII.

A Audivi tuum patrem
venisse ad gymnasium ho-
die.

B. Audivisti verum.

A. Quā gratiā venit?

I have heard your Father
came to School to day.

You heard the Truth.
On what Account comes
he?

B. Ut numeraret pecuniam præceptoris pro alienis meis, et simul ut commendaret me illi.

A. Nunquamme commendarat te antea?

B. Imò, sèpissime.

A. Quid sibi vult istam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendet ut vapules sapius?

B. Ea est fortasse causa, sed quid tum? non diligit me propterea minus.

A. Unde colligis istud?

B. Quia correctio est tam necessaria pueru quam alienum.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malit habere panem quam virgam.

B. Istud est naturale omnibus, quis negat? sed tamen poena est ferenda patienter, præfertim justa poena.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that so frequent Recommendation?

He loves me.

What then?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt oftner?

That is perhaps the Cause, but what then? he doth not love me therefore the less.

Whence do you gather that?

Because Correction is as necessary to a Boy, as Meat.

You say the Truth indeed, but few judge so; for there is no one but bad rather have Bread than a Rod.

That is natural to all, who denies it? but yet Punishment is to be borne patiently, especially just Punishment.

A. Sic

A. Sic habemus in libello moralium distichorum.

B. Quid si pœna sit injusta?

A. Ea quoquè est patienda nihilominus.

B. Cujus causà?

A. Propter Jesum Christum, qui tulit injustissimam et acerbissimam mortem pro nostris peccatis.

B. Utinam id veniat in mentem, quoties patimur aliquid.

A. Praeceptor monet nos id sæpe, quoties occasio occurrit; sed narrat fabulam surdis, ut est in proverbio.

B. Ergo demus operam, ut sumus diligentiores in posterum.

A. Deus faxit.

So we have it in the Book of moral Distichs.

What if the Punishment should be unjust?

That also is to be borne, nevertheless.

For whose sake?

For Jesus Christ, who suffered a most unjust and most bitter Death for our Sins.

I wish that that may come into our Mind as often as we suffer any Thing.

The Master admonisheth us of that often, as often as Occasion occurs; but he tells a Story to the Deaf, as it is in the Proverb.

Then let us do our Endeavour, that we may be more diligent for the future.

May God grant it.

C O L L. LXIV.

A. Tu igitur es discipulus cras, ut audio.

B. Cras, si Dominus permiserit.

A. Eho, cur tam citò?

B. Pater urget me.

You then are to go away to-morrow, as I hear.

To-morrow, if the Lord will permit.

How now, why so soon?

My Father urgeth me.

A. Imò tu urges patrem.

B. Itane videtur tibi ?
quomodo possum urgere patrem ?

A. Affiduâ missione literarum.

B. Scripsi semel tantum scholasticam vacationem instare.

A. Quando misisti literas ?

B. Superiore hebdomade.

A. Quo die ?

B. Veneris.

A. Quid facies domi ?

B. Vindemia instat, interim fructus sunt colligendi.

A. Poteras expectare diem dimissionis.

B. Nescio quando sit futurus.

A. Spero ad finem proximæ hebdomadis.

B. Sed istud non est possum in nostro arbitrio.

A. Nec in præceptoris quidem.

B. Cujus igitur ?

A. Dei solius, qui gubernat consilia hominum suo nutu.

Nay you urge your Father.

Doth it seem so to you ? how can I urge my Father ?

By continual sending of Letters.

I writ once only that the School Vacation was at hand.

When did you send the Letter ?

The last Week.

On what Day ? Friday.

What will you do at home ?

The Vintage is at hand, in the mean time Fruits are to be gathered.

You might have tarried till the Day of breaking up.

I know not when it is to be.

I hope at the end of the next Week.

But that is not put in our Pleasure.

Nor in the Master's indeed.

Whose then ?

Of God alone, who governs the Counsels of Men by his own Pleasure.

B. Atqui

B. Atqui Satanas videatur gubernare interdum.

A. Quantum Deus permittit ipsi: sed relinquamus ista sapientioribus.

B. Est tutius; nam proverbium monet, Ne sutor ultra crepidam.

A. Audivimus istud saepe ex præceptore.

B. Idem quoquè docuit nos saepe illam sententiam Pauli, Noli altum saperè, sed time.

A. Habet etiam illud frequenter in ore, Ne quæsieris altiora.

B. Sed audin' tu signum dari ad cœnam?

A. Tintinnabulum adhuc pulsat meas aures.

B. Eamus in aulam.

A. Salutabo te cras ante discessum.

But Satan seems to govern sometimes.

As far as God permits him: But let us leave those Things to wiser People.

It is safer; for the Proverb admonisheth, That the Shoe-maker go not beyond his Last.

We have heard that often of the Master.

The same also hath taught us often that Saying of Paul, Be not high-minded, but fear.

He has also that frequently in his Mouth, Seek not after too high Things.

But do you hear the Sign given for Supper?

The Bell yet strikes my Ears.

Let us go into the Hall.

I will salute you to morrow before your Departure.

C O L L. LXV.

A. Cur dispergebas pisa bic?

B. Quando?

A. Post prandium.

Why did you scatter Pease here?

When?

After Dinner.

B. Faciebam *id* animi causâ.

A. Sed unde habuisti illa pifa?

B. Accepi è coenâ, ubi reposita fuerunt, ut coquerentur crastino die.

A. Debuistine *sacere* malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculcare panem pedibus?

B. Nolle^m facere istud.

A. Cur nolles?

B. Quia panis est maximè necessarius nobis.

A. Deus creavit et pisa et cætera quæ eduntur, in nostrum usum.

B. Non ignoro illud. quinetiam uestor pifis libenter, si sint bene cocta et condita.

A. Præterea, vellesne abuti tuis rebus?

B. Minimè.

A. Tantò minus debes abuti alienis.

B. Intelligo istud satis.

I did it for my Fancy's sake.

But whence had you those Pease?

I took them *out of a* Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do Mischief for your Fancy's sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under Foot?

I would not do that.

Why w^{oul}d you not?

Because Bread is very necessary to us.

God has created both Pease and other Things, which are eaten, for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse your own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

A. Ergo

A. Ergo non fecisti rectè.

B. Non rectè, fateor, tam
en non malo animo.

Cur fecisti igitur?

B. Mea ineptia incitavit
me ad illud.

A. Quid meruisti?

B. Plagas.

A. Dicis rectè; sed op-
por, non ex animo.

B. Imò certè: ne accuses
me, oro.

A. Quandoquidem fa-
teris sponte, non accusabo
nam præceptor dixit sæpi-
me se velle sic.

B. Quid ille dixit?

A. Ut deferamus nemini-
nam ad eum de ipsis levio-
ribus, qui agnoverit culpam
libens.

Then you have not done
right.

Not right, I confess, yet
not with an evil Mind.

Why did you do it then?

My Foolishness incited me
to it.

What have you deserved?

Stripes.

You say well; but I sup-
pose not from your Mind.

Yes indeed: Do not ac-
cuse me, I pray.

Seeing you confess of your
own accord, I will not ac-
cuse you, for the Master has
said very often, that he
would have it so.

What has he said?

That we should carry no
Body to him about those
smaller Matters, who shall
have acknowledged his
Fault willingly.

C O L L. LXVI.

A. Quo genere ludi ex-
ercuisti te hodie?

B. Ludo juglandium.

In what Kind of Game
have you exercised yourself
to Day?

In the Game of Walnuts.

A. Ecquid lucri fecisti ?

B. Imo, perdidii.

A. Tum fortuna fuit adverfa tibi.

B. Nescio quae fortuna, tantum scio id accidisse meā culpā, sed Deo volente ita.

A. Cur Deus id voluit ?

B. Fortasse ut hinc dis-
cam ferre graviora quam
acciderint.

A. Quasi Deus curet lu-
fiones puerorum.

B. Curat profecto, quin-
etiam, nihil fit in naturā
serum sine divinā pro-
videntiā.

A. Siccine philosopha-
ris ? quisnam docuit te ista ?

B. Nonne tute adivisisti
ex nostro concionatore ?

A. Potest fieri, ut audi-
verim, sed quid agam ?
memoria est fluxa.

B. Nimirum, quia non
exerves.

A. Quomodo est exer-
cenda ?

C. Primū diligentí at-
tentione, hoc est, adverten-
do diligenter ea quae audi-
mus aut legimus; deinde re-
pe-

Have you won anything ?

Nay, I have lost.

Then Fortune was ad-
verse to you.

I know not what For-
tune, only I know that hap-
pened by my Fault, but God
willing so.

Why would God have
it so ?

Perhaps that thence I may
learn to bear more grievous
Things when they shall hap-
pen.

As if God regarded the
Playing of Boys.

He doth regard them
indeed, moreover, nothing
is done in the Nature of
Things without the Divine
Providence.

Do you so philosophize ?
who taught you those
Things ?

Have not you yourself
heard it of our Preacher ?

It may be, that I have
heard it, but what shall I
do ? my Memory is weak.

That is, because you do
not exercise it.

How is it to be exer-
cised ?

First by diligent Atten-
tion, that is, by advertising
diligently to those Things
which we have heard, or
read;

petendo eadem sœpe; denique, docendo alios ea quæ didicimus.

A. *Ista inculcantur nobis sœpe à præceptore, sed (me miserum!) quam supina est hæc negligentia mea!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

A. *Quid faciam igitur?*

B. *Experciscere, precare Deum assidue, esto vigilans, fugito pravos, versare cum bonis.*

A. *Quid consequar tandem?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum immutatum brevi.*

A. *O quam opportunus fuit hic congressus! Obsercro te, ut colloquamur sœpius.*

read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.

These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine?

So we are all, unless that Spirit of God excite us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid naughty Folks, converse with the Good.

What shall I get at length?

Do you ask? if you shall accustom yourself to those Manners, the Lord God will pity you in his Clemency; and you will perceive your Mind changed shortly.

O how opportune was this Meeting! I beseech you, that we may talk together oftner.

COLL. LXVII.

A. Demiror *tuam* negligentiam.

B. In quâ re tandem?

A. Quòd non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea peccō capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipue; quinetiam, cùm tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris, quid vis amplius?

A. Mittamus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profectò non decent vestrum genus.

B. Loqueris equidem ut liber, quod si haberes parentes

I wonder at your Negligence.

It what Thing at length?
That you do not take care
of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest; what would you more?

Let us omit those Things; they are not what I reprehend in you.

What then?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents,

rentes tam procul remotos,
fortasse non essem elegantior;
si haberem pecuniam, non
paterer me esse usque adeò
pannosum.

A. Nec ideo cares negligentiā, nam cur non petis mutuò alicunde?

B. Unde peterem?

A. Si non aliunde, certè posies à praeceptore,

B. Quid si nollet dare?

A. Denegat nulli è domesticis discipulis, si quidem videt esse opus.

B. Non ignoro istud, sed sum verecundior.

A. Ah! iste est rusticus pudor.

B. Tamen malo esse verecundus quam impudens.

A. Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.

B. Ego sum eo ingenio, ut verear offendere quempiam.

A. Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus rebus,

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

Nor therefore are you void of Negligence, for why do you not borrow somewhere?

Whence should I borrow?

If not elsewhere, certainly you might of the Master.

What if he should not give me?

He denies to none of the domestick Scholars, if indeed he sees there be need.

I am not ignorant of that, but I am too bashful.

Ah! that is a clownish Bashfulness.

Yet I had rather be bashful than impudent.

Bashfulness (as one said) is a good Sign in a Youth, but a Mediocrity is to be used every where.

I am of that Temper, that I am afraid to offend any one.

I commend your Temper, but there is a Measure in Things; for that Fear of offending ought to have Place.

*bus, aut indecoris, sed video
nihil tale hic. Est usita-
tum in societate hominum,
ut indigeant mutuâ operâ;
quis igitur dabit mihi vitio,
si petam ab amicis?*

B. Nemo reprehendet, ni-
si fortasse velis abuti ejus-
modi rebus:

A. Sed tu (*quantum ego
novi te*) nolles abuti.

B. Apage istum abusum,
habeo tibi maximas gratias
pro tuo consilio.

Place in base Things, or in-
decent, but I see no such
Thing here. It is usual in
the Society of Men, to want
mutual Help, who there-
fore will impute it to me
as a Fault, if I borrow of
my Friends?

No body will blame you,
unless perhaps you would
abuse such Things.

But you (as far as I know
you) would not abuse them:

Fie upon that Abuse, I
give you very great Thanks
for your Advice.

C O L L. LXVIII.

A. Adfuisse concioni
sacræ hodie?

B. Adfui.

A. Quis habuit concio-
nem?

B. Dominus N.—.

A. Quotā horā incepit?

B. Septimā.

A. Unde sum p̄f̄ thema?

Were you present at the
Sermon to day?

I was present.

Who preached the Ser-
mon?

Mr. N.—.

At what Hour did he
begin?

At the Seventh.

Whence took he his
Text?

B. Ex

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti *adhuc* bene; *nunc videamus quid sequatur*; *ecquid mandasti memoriae?*

B. Nihil quod possum re-
ferre.

A. Nihil! cogita paulisper, et vide ne turberis,
quin *est* bono animo.

B. Certè possum reminisci
nihil.

A. Ne verbum quidem?

B. Nihil prorsus.

A. Hem verbero! quid profecisti igitur?

B. Nescio, nisi quod abstinui fortasse interim à malis.

A. Istud, quidem, est ali-
quid, si potuit fieri, ut absti-
nueris à malo omnino.

B. Abstinui quoad po-
tui.

A. Fac esse ita, tamen non satisfecisti Deo, quum scriptum sit, declina à malo, et fac bonum; sed dic mibi quæfo, quā gratiā ivisti illuc potissimum?

Out of the Epistle of
Paul to the Romans.

What Chapter?

The Eighth.

You have answered yet well; now let us see what may follow: *Have you committed any Thing to Memory?*

Nothing that I can say.

Nothing! think a little,
and see you be not disturbed,
but be of good Courage.

Indeed I can remember
nothing.

Not so much as a Word?

Nothing at all.

Ho you Rogue! what
have you profited then?

I know not, but that
I have abstained perhaps in
the mean time from evil
Things.

That, indeed, is some-
thing, if it could be, that
you shall abstain from Evil
altogether.

I have abstained as much
as I could.

Suppose it to be so, yet
you have not satisfied God,
seeing it is written, fly from
Evil and do Good; but tell
me, I pray, on what Ac-
count went you there chief-
ly?

B. Ut

B. Ut addiscerem aliquid.

That I might learn something.

A. Cur non fecisti istud?

Why did not you do that?
I could not.

B. Non potui.
A. Non potuisti, nebulō!
imē noluisti, aut certē non
curāsti.

You could not, you
Knew! nay, you would not,
or certainly you did not
care.

B. Cogor fateri.

I am forced to confess.

A. Quæ res cogit te?

What thing forceth
you?

B. Mea conscientia, quæ
accusat me apud Deum.

My Conscience, which
accuseth me to God.

A. Dicis rectè, utinam
ex animo.

You say right, I wish
from your Mind.

B. Evidem dico ex
animo.

Truly I speak from my
Mind.

A. Potest fieri ita, sed
age, quæ fuit causa quam-
obrem mandaveris nihil me-
moriae?

It may be so, but come,
what was the Reason why
you committed nothing to
Memory?

B. Mea negligentia; nam
non audiebam diligenter.

My Negligence; for I did
not hear diligently.

A. Quid faciebas igitur?

What did you do then?

B. Identidem dormiebam.

Now and then I slept.

A. Ita soles; sed quid age-
bas in reliquo tempore?

So you use; but what
did you do in the rest of
the Time?

B. Cogitabam mille in-
eptias, ut puer solent;

I thought of a thousand
Fooleries, as Boys ar-
ewont.

A. An tu es adeò puer ut
non debeas esse attentus ad
audiendum verbum Dei.

Are you so much a Child
that you ought not to be at-
tentive to hear the Word of
God?

B. Si

B. Si essem attentus, possem proficere aliquid.

A. Quid igitur meruisti?

B. Verbera.

A. Meruisti profectò, id que largissime.

B. Confiteor ingenuè.

A. Para te ad recipieendas plagas.

B. Ah! magister, ignosce obsecro, peccavi, fateor, sed ex nullâ malitiâ.

A. Quid facies igitur si ignovero tibi?

B. Faciam meum officium posthac, ut spero.

A. Addendum erat, Deo juvante.

B. Imò, magister, præstaboo meum officium posthac, Deo juvante.

A. Age, condono hanc culpam tuis lachrymis, et ignosco tibi eâ lege, ut memineris tui promissi.

B. Ago tibi gratias, humissime præceptor.

A. Eris in maximâ gratiâ apud me, si servaveris premissa.

If I were attentive, I might profit something.

What then have you deserved?

Stripes.

You have deserved indeed, and that very plentifully.

I confess ingenuously.

Make ready yourself to receive Stripes.

Ah! Master, pardon me I pray you, I have done amiss, I confess, but from no ill Purpose.

What will you do then, if I shall pardon you?

I will do my Duty hereafter, as I hope.

You should have added, God helping.

Yes, Master, I will perform my Duty hereafter, God helping.

Well, I forgive this Fault to your Tears, and I pardon you upon this Condition, that you be mindful of your Promise.

I give you Thanks, most humane Master.

You will be in very great Favour with me, if you shall keep your Promise.

C O L L . L X F X .

A. Non possum mirari
fatis te non esse diligentio-
rem.

B. In quâ re videor tibi
esse negligens?

A. Quòd nunquam ferè
ades in tempore manè, at-
que, inde fit ut noteris in ca-
talogo penè quotidie: cur es
adeo somniculosus?

B. Sic est mea natura:

A. Corrige istam natu-
ram, id est, vitium naturæ.

B. Nihil emendatur dif-
ficiiliùs, quam naturale vi-
tium.

A. Omnia vicia ferè sunt
naturalia nobis, et nisi bo-
nitas Dei servaret nos, esse-
mus omnes sceleratissimi.

B. Quid igitur facien-
dum est?

A. Pugnandum est for-
tier cum vitiis nostris.

B. Sub quo duce?

A. Deo ipso.

I cannot wonder suffi-
ciently that you are not
more diligent.

In what Thing do I seem
to you to be negligent?

That you never almost
are in Time in the Morn-
ing, and thence it comes to
pass that you are set down
in the Bill almost every
Day: Why are you so
sleepy?

So is my Nature.

Correct that Nature,
that is, the Fault of Nature.

Nothing is mended more
difficultly, than a natural
Fault.

All Vices almost are na-
tural to us, and unless the
Goodness of God kept us,
we should be all very
wicked.

What then is to be
done?

We must fight stoutly
with our Vices.

Under what Comman-
der?

Under God himself.

B. Qui-

B. Quibus armis ?
A. Divinis et spiritualibus.
B. Ubi inveniuntur ?
A. In Epistolâ sancti Pauli ad Ephesios.
B. Quoto capite ?
A. Sexto.
B. Quid si non intellexero locum per me ?
A. Non intelliges, satis scio, sed præceptor erit consulendus.
B. Quid si adfueris mecum ?
A. Volo adesse, certum est, verum opportunitas captando est.
B. Capiemus consilium igitur aliis de hoc
A. Quando erit istud ?
B. Proximo die Mercurii, si tibi placet.
A. Quotâ horâ ?
B. Primâ post meridiem.
A. Placet sententia
B. Nunc igitur discedamus.

With what Arms ?
Divine and spiritual.
Where are they found ?
In the Epistle of Saint Paul to the Ephesians.
In what Chapter ?
In the Sixth.
What if I shall not understand the Place by myself ?
You will not understand it, I know well enough, but the Master will be to be consulted.
What if you should be there with me ?
I will be there, I am resolved, but an Opportunity is to be taken.
We will take Counsel then another Time about this.
When shall that be ?
Next Wednesday, if it please you.
At what Hour ?
At one after Noon.
The Resolution pleases me.
Now then let us depart.

COLL. LXX.

A. Vis emere hoc cingulum?

B. Cur emerem? unum est satis mihi; cur verò vis tu vendere?

A. Quia sunt mihi duo.

B. Tamen non licet vendere, nisi vis incurrere in pœnam.

A. Quid vetat me vendere meas res?

B. Habes nihil tuum adhuc.

A. Eho, nihil! unde probas istud?

A. Quia nondum es tui juris, sed sub potestate patris; denique, vis audire breviter istud non licere tibi?

B. Maximè, velim.

B. Est scholastica lex de hoc, cuius hæc est sententia, Pueri nec vendant nec alienent aliquid injussu parentum, qui fecerit contraria plectetur verberibus.

Will you buy this Belt?

Why should I buy it? one is enough for me; but why will you sell it?

Because I have two.

Yet it is not lawful to sell it, unless you will incur Punishment.

What forbids me to sell my own Things?

You have nothing of your own yet.

How, nothing! whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short that that is not lawful for you?

Yes, I would.

There is a School Law about this, of which this is the Purport, Boys may not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam *istud*,
sed volebam facere pericu-
lum an esse constans in ob-
servandis legibus.

B. Tu es *simulator* igi-
tur.

A. Video nihil mali in
hac simulatione. Num tu
interpretaris male?

B. Minime vero, nihil
enim nocuisti mihi.

A. Quid si nocuisssem?

B. Tulissem *equo animo*,
ut decet Christianum.

B. Utinam feramus om-
nia adversa sic propter
Christum, qui nihil non
tulit causa nostrae salutis.

B. Feremus certè, si pro-
ponamus ejus exemplum
sempre oculos.

A. Id est quidem diffi-
cile.

B. Imò impossible, nisi
adjuvemur illius Spiritu,
quod est impetrandum affi-
duis precibus.

A. O quam suavi ser-
mone consenserimus tantil-
lum otii!

I was not ignorant of
that, but I wanted to make
Trial whether you were
constant in observing the
Laws.

You are a *Dissimbler*
then.

I see nothing of Harm
in this *Dissimulation*. Do
you interpret it ill?

No indeed, for you have
nothing hurt me.

What if I had hurt you?
I would have borne it
with an equal Mind, as
becomes a Christian.

I wish we could bear all
Adversities so for Christ,
who bore every Thing for
the sake of our Salvation.

We shall bear them cer-
tainly, if we would set his
Example always before our
eyes.

That is indeed difficult.

Nay impossible, unless we
should be helped by his Spi-
rit, which Thing is to be ob-
tained by constant Prayers.

O with how sweet Dis-
course have we spent this
little Leisure!

COLL. LXXI.

A. Quid vis ut dicamus,
præceptor?

B. Dicite quisque suam
sententiam ex novo testa-
mento.

A. Euge! nihil erit fa-
cilius nobis, habemus enim
in promptu magnam copi-
am earum; vis ergo, præ-
ceptor, ut incipiamus nunc?

B. Sanè velim, quando,
ut ais, est vobis tanta co-
pia.

A. Quis incipiet?

B. Tune vis edere speci-
men hujus rei, honoris tui
causâ?

A. Faciam id libenter,
sed Dei honoris causâ.

B. Laudo istud verbum,
nam divinus honor et gloria
est præferenda in omnibus
rebus; eja incipe, si quid
habes.

A. Nisi vestra justitia
superaverit justitiam Scri-
barum et Pharisæorum, non
potestis ingredi regnum cae-
lorum; quinto capite Mat-
thæi.

What will you that we
should say, Master?

Say every one his Sen-
tence out of the new Tes-
tament.

O brave! nothing will
be easier to us, for we
have in readiness great
Plenty of them; will you
then, Master, that we should
begin now?

Truly I would, seeing,
as you say, you have so
great Plenty.

Who shall begin?

Will you give a Speci-
men of this Thing, for your
Honour's sake?

I will do it willingly,
but for God's Honour's
sake.

I commend that Saying,
for the Divine Honour and
Glory is to be preferred in
all things; well begin if
you have any Thing.

Unless your Righteous-
ness shall exceed the Righte-
ousness of the Scribes and
Pharisees, you cannot en-
ter into the Kingdom of
Heaven; in the fifth Chap-
ter of Matthew.

Depo-

Deposito mendacio, lo-
quimini veritatem quisque
proximo suo; quarto capite
ad Ephes. Filii, obedite
parentibus in omnibus, hoc
enim placet Domino; ter-
tio ad Colossenses.

B. Euge, bonum speci-
men, videte, ut progressus
respondeat, hoc est, ut per-
gatis in posterum diligenter.

A. Qui dedit nobis prin-
cipium, idem dabit prospe-
ros successus.

B. Ita est sperandum.

Parate vos, ut mature-
mus prodire.

A. Aderimus paratissimi
mox.

B. Sumite quisque suum
pallium, ut prodeatis ho-
nestius; sed heus, pueri.

A. Quid, præceptor?

B. Videte ut adseratis
Psalmos, cantabimus ali-
cubi in umbrâ.

A. Ita nostra ambulatio
fiet jucundior,

Putting away Lying,
speak Truth every one to
his Neighbour; in the fourth
Chapter to the Ephesians.
Children obey your Parents
in all Things, for this plea-
seth the Lord; in the third
to the Colossians.

Well done, a good
Proof, see that your Pro-
gress answer, that is, that
you go on for the future
diligently.

He that hath given us a
Beginning, the same will
give prosperous Success.

So it is to be hoped.

Get yourselves ready,
that we may make haste
to go abroad.

We will be here very
ready presently.

Take every one his
Cloak, that you may go
abroad more handsomely;
but bark ye, Boys.

What, Master?

See that you bring your
Psalms, we will sing some-
where in the Shade.

So our Walk will be
pleasanter.

C O L L. LXXII.

A. Fuitine hodie in
gymnaſio?

Have you been to day
in the School?

B. Etiam, quid tu agebas?

A. Eram occupatus domi.

B. Id evenit præter tuam morem, soles enim abesse rarius.

A. Quām possim rarissimè; quid autem actum est?

B. Nihil prorsus.

A. Habemus ergo remissionem?

B. Certò.

A. Quamobrem?

B. Propter hodiernum mercatum.

A. Quis dedit?

B. Ludimagister, tamen permisum rectoris.

A. Quid concessit?

B. Vacationem ab omni scholastico manere.

A. An, in totum diem?

B. A manè usque ad occasum solis; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitaremus de negotio in otio, ne veniremus cras in ludum imparati.

A. Quid igitur faciemus? abutemur hoc otio?

Yes, what did you do?

I was busied at home.

That happened besides your Custom, for you use to be away seldom.

As seldom as I can; but what was done?

Nothing at all.

Have we therefore Leave to play?

Certainly.

What for?

Because of this Day: Fair.

Who gave it?

The Master, but by the Permission of the Governor.

What hath he granted you?

A. Freedom from all School Exercise.

What, for the whole Day?

From Morning until the Setting of the Sun; nevertheless he has admonished us diligently and in many Words indeed, that we should think of our Business in our leisure Time, lest we should come to morrow to School unprepared.

What then shall we do? shall we abuse this Leisure?

B. Id

B. Id minimè docet nostram etatem.

A. Tu verò, quid paras facere?

B. Recipere me in muséum, nisi placet tibi fortasse magis, ut prodeamus aliquò ambulatum sese quihoram.

A. Egone recusarem? imò est nihil quod magis velim nunc; nam interea tractabimus aliquem sermonem de literis, et exercebimus corpus.

B. Eamus igitur extra muros.

A. Quoniam.

B. Usque ad ripam lacus.

A. Istud arridet mihi valde, sed tu expectabis me si placet.

B. Quamdiu?

A. Tantis per dum eo mutantum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam Portam.

B. At vide ne fallas.

A. An ego fallerem amicum, cum sciam fidem

esse

That by no Means becomes our Age.

But you, what do you prepare to do?

To betake myself into my Study, unless it please you perhaps more, that we should go somewhere to walk for an Hour and a Half.

Should I refuse? nay there is nothing which I would rather now; for in the mean time we shall hold some Discourse about Learning, and shall exercise the Body.

Let us go then without the Walls.

Whither?

To the Bank of the Lake,

That pleases me very much, but you shall stay for me, if you please.

How long?

A little whilst I go to change my Slippers for Shoes.

Where will you be staid for?

At the Franciscan Gate.

But see you do not deceive me.

Should I deceive a Friend, when I know that Faith

esse servandam cum inimico?

B. *Abi festina, ego legam aliquid interim, dum opperior te.*

A. *Adero hic mox.*

Faith is to be kept with an Enemy?

Go make haste, I will read something in the meantime, whilst I stay for you.

I will be here presently.

C O L L. LXXIII.

A. *Ergone abis in patriam?*

B. *Cogor abire, accersitus à patre.*

A. *Nunquamne es reversurus?*

B. *Non, spero.*

A. *Quando es profecturus?*

B. *Cras, nt opinor.*

A. *Siccine relinquis me igitur?*

B. *Ita est necesse.*

A. *O me miserum! ubi et quando reperiam talem amicum, talem socium meorum studiorum?*

B. *Ne doleas; esto bono animo, Deus dabit tibi meliorem.*

A. *Ille quidem potest, scio, at ego vix possum sperare.*

Do you go then into your Country?

I am forced to go, being sent for by my Father.

Are you never to return?

No, I hope.

When are you to go?

To-morrow, as I think.

Do you so leave me then?

So it is necessary.

O wretched me! where and when shall I find such a Friend, such a Companion of my Studies?

Do not grieve; be of good Courage, God will give you a better.

He indeed can, I know. but I scarce can hope it.

B. *Noli*

B. Noli affigere te tantopere obsecro, nam nostra amicitia non est interitura hanc separatione corporum, quin potius accrescat magis; et absentes corpore erimus praesentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ultro citroque? quid, quod noster amor fiet jucundior illo mutuo desiderio?

A. Sunt verisimilia que dicis, sed interim meus dolor non lenitur.

B. Ah! reprime lachrymas.

A. Non queo praedolare.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? parendum est divinae voluntati; nunc recognita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus à cœna.

A. O quam triste divorium!

Do not afflict yourself so much I beseech you, for our Friendship is not about to perish by this Separation of Bodies, but rather will increase more; and being absent in Body we shall be present in Minds; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become pleasanter by that mutual Longing?

Those Things are likely which you say, but in the mean time my Grief is not asswaged.

Ah! refrain Tears.

I cannot for Sorrow.

Do you do so? do you think me to be touched with less Sorrow? but what would you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad Separation is this!

COLL. LXXIV.

A. Visne permanere in istâ ignorantia?

B. Deus avertat.

A. Quid facies igitur?

B. Da mibi consilium super hâc re.

A. Imprimis precare Deum sèpissime et ex animo; deinde esto semper attentus, hoc est, auditio diligenter quicquid docetur, sive præceptor loquatur, sive tui condiscipuli reddant aliquid; postremò, cole charitatem diligenter.

B. Quibus modis?

A. Lædito neminem, offendito neminem, invideto nemini, odio habeto neminem; sed contrà, dilige omnes tanquam fratres, ac benefacito omnibus quoad poteris.

B. Quid illa conferent ad profectum studiorum?

A. Plurimum.

B. Quomodo?

A. Sic enim Deus illuminabit ingenium tibi, augebit memoriam ac

Will you continue in that Ignorance?

May God forbid.

What will you do then?

Give me Counsel upon this Matter.

First pray to God very often and from your Heart; then be always attentive; that is, hear diligently whatsoever is taught, whether the Master should speak, or your School-fellows repeat any Thing; lastly, practise Charity diligently.

By what Means?

Hurt no body, offend no body, envy no body, hate no body; but on the other hand, love all as Brethren, and do good to all as much as you can.

What will those Things contribute to the Proficiency of my Studies?

Very much.

How?

For so God will enlighten your Understanding for you, increase your Me-

ac cæteras dotes animi ; denique, ita promovebit tua studia, ut facias majorem progressum in iis indiæs.

B. Sanè das mihi optimum consilium : Utinam valeam perpetuò uti ad gloriam Dei, ac referre tibi gratiam aliquando.

A. Non opto ut referas mibi aliud gratiæ, nisi ut laudes Deum sæpenumero, et persequaris honesta studia semper.

Memory and the other Gifts of the Mind ; lastly, he will so promote your Studies, that you may make a greater Progress in them daily.

Truly you give me very good Counsel : I wish I may be able always to use it to the Glory of God, and to return you the Favour some time.

I do not wish that you should return me any other Requital, but that you would praise God often, and follow commendable Studies always.

C O L L. LXXV.

A. Præceptor, quid redemus cras manè ?

B. Dixi palam hodie manè, ante scholam missam.

A. At ego non aderam, præceptor.

B. Roga condiscipulos, nam si singuli vellet interrogare me de rebus dictis à me palam, quæso quando esset finis ? itaque fac sis prudentior posthac.

Master, what shall we repeat to-morrow Morning ? I said openly to day in the Morning, before School was dismissed.

But I was not present, Master.

Ask your School-fellows, for if every one should ask me about Things spoken by me publickly, I pray when would there be an End ? therefore see you be more prudent hereafter.

A. Curabo.
B. Sed ubi fuisti?
A. Prodiēram.
B. Quid prodiēras?

A. Ut curarem aliquod negotium de quo pater scriperat ad me.

B. A quo petivisti veniam?
A. Ab hypodidascalō.
B. Cur non potius à me?
A. Quia eras occupatus.
B. Quid agebam?
A. Alloquebaris quosdam honoratos viros in aera, qui venerant te conventum.
B. Abi, nunc recordor.

I will take care.
But where was you?
I was gone abroad.
What were you gone abroad for?
That I might take care of some Busines\$, concerning which my Father had written to me.
Of whom did you ask Leave?
Of the Usher.
Why not rather of me?
Because you were busy.
What was I doing?
You were talking to some Gentlemen in the Yard, who were come to confer with you.
Go your ways, now I remember.

COLL.

LXXVI.

A. Salve, Domine.
B. Tu sis salvus quoquè.
A. Ludamus paulisper.
B. Quid ais, ineptule?
vix ingressus es scholam,
et loqueris jam de ludo?

A. Ne irascaris, quæso.
B. Non irascor.

God save you, Sir.
Be you safe also.
Let us play a little.
What say you, you little Fool? you are scarce entered into the School, and you talk already of Play?
Be not angry, I pray.
I am not angry.

B. Cur

A. Cur ergo sic exclamas?

B. Accuso tuam stultitiam.

A. Non licet ludere igitur?

B. Imò, at cùm tempus est.

A. Vah! tu nimium fapis.

B. Utinam tantum saporem fatis; sed mitte me, quæso, ut repetam quæ redenda erunt præceptorimox.

A. Dicis æquum; ego volo quoquè repetere tecum, si tibi placet.

B. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modò de lusu?

A. Loquebar, quidem, sed non serio.

B. Cur simulabas?

A. Ut fabularer paucis tecum.

B. Quid illud prodest?

A. Rogas? nonne audi-
visi ex præceptore?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Why then do you cry out so?

I blame your Folly.

Is it not lawful to play then?

Yes, but when there is Time.

Fy! you are too wise.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

You say fair; I will also repeat with you, if you please.

How now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

I did speak, indeed, but not seriously.

Why did you dissemble? That I might talk a few Words with you.

What doth that profit? Do you ask? have you not heard of the Master?

Now it doth not occur to me; what, I say, doth it profit to talk together?

A. Ad exercendos nos in
Latinâ linguâ.

B. Profectò putas rectè,
et ego amo te magis nunc.

A. Habeo tibi gratiam ;
age repetamus prælectio-
nem, nam brevi præceptor
aderit.

To exercise us in the
Latin Tongue.

Truly you think right,
and I love you the more
now.

I give you Thanks ; come
let us repeat our Lesson, for
shortly the Master will be
here.

C O L L. LXXVII.

A. Salve, præceptor.

B. Sis siccus : unde ve-
nis tam multò manè ?

A. E nostro cubiculo.

B. Quando suri existi ?

A. Paulò ante sextam,
præceptor.

B. Quid ais ?

A. Sic est ut dico.

B. Tu es nimis matuti-
nus, quis exercefecit te ?

A. Meus frater.

B. An precatus es De-
um ?

A. Cùm primùm frater
pexuit me, precatus sum.

B. Quomodo ?

A. Flexis genibus et ma-
nibus conjunctis, dixi Do-
minicam precationem cum
gratiarum actione.

B. Quâ linguâ ?

A. Anglicanâ

God save you, Master.

Be you safe : Whence
come you so early ?

Out of our Chamber.

When got you up ?

A little before six, Mas-
ter ?

What say you ?

So it is as I say.

You are too early, who
awaked you ?

My Brother.

Have you prayed to
God ?

As soon as my Brother
combed me, I prayed.

How ?

On my bended Knees,
and with Hands joined to-
gether, I said the Lord's
Prayer with a Thanksgiving.

In what Tongue ?

In English.

B. O factum bene! quis misit te ad me?

A. Nemo.

B. Quid ergo?

A. Veni ultro.

B. Mi animule, quam pulchrum est sapere! Nonne est jentandi tempus?

A. Nondum esurio.

B. Quid vis igitur?

A. Volo reddere quotidiana nomina, si placet tibi audire me.

B. Quidni placeret? tenes memoriam igitur?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire Anglice, et ego respondeo Latinè.

B. Mones bene. Penè oblitus eram, responde igitur.

O well done! who sent you to me?

No body.

What then?

I came of my own accord.

My little dear, how fine a thing it is to be wise. Is it not breakfast time?

I am not hungry yet.

What will you then?

I will say the daily Nouns, if you please to hear me.

Why should it not please me? do you retain them in Memory then?

I do retain them.

Come, say.

But you use to go before in English, and I answer in Latin.

You admonish well. I had almost forgot, answer then.

C O L L.

A. Quando vis prandere?

B. Ego prandi jam.

A. Quotâ horâ?

B. Sesquioctavâ.

LXXVIII.

When will you dine?

I have dined already.

At what o'Clock?

At half an Hour past Eight.

Corderii Colloquiorum

A. Prandetis tam manè
igitur?

B. Sic solemus serè in
estate, vos autem quid fa-
citis?

A. Non prandemus ante
sesquidecemam, interdum ab
undecimâ.

B. Papæ! cur non ci-
tius?

A. Pater est expectandus,
dum redierit è curia.

B. Tu igitur non potes
adesse in aulâ in cantione
psalmorum.

A. Intersum admodum
raro. Exemptus sum ab
eo munere.

B. Quis exemit te?

A. Präceptor, rogatu mei
patris.

B. Habentne omnes se-
natorum filii ejusmodi pri-
vilegium?

A. Habent, modò patres
jubeant.

B. Nonne posset mater
dare tibi prandium ante re-
ditum patris è senatu?

A. Posset quidem, sed
pater vult expectari à me.

Do you dine so early
then?

So we use commonly in
Summer, but you what
do you do?

We do not dine before
half an Hour past Ten, -
sometimes after Eleven.

O strange! why not
sooner?

My Father is to be
waited for, till he return
from the Hall.

You then cannot be pre-
sent in the Hall in the sing-
ing of Psalms.

I am there very seldom.
I am exempted from that
Task.

Who exempted you?

The Master, at the Re-
quest of my Father.

Have all Senatours Sons
that sort of Privilege?

They have, provided
their Fathers order it.

Could not your Mother
give you your Dinner before
the Return of your Father
from the Council?

She could indeed, but
my Father will be waited
for by me.

B. Quam-

B. Quamobrem ?

A. Quia sic placet illi.

B. Nunc tacendum est
mihi, nam occlusissi os mi-
hi.

A. Cur tu es tam curio-
sus percontator ?

B. Sum puer, et pueri
semper cupiunt scire ali-
quid novi.

A. Fateor, at est modus
in rebus, ut præceptor do-
cet nos saepe.

B. Ergo discedamus, ut
conferas te pransum.

A. Ignosce mibi, quæso,
si offenderim quā in re.

B. Ego peto idem abs te ;
ego, inquam, potius, qui
potui offendere te meā loqua-
citate, sed cogitans nihil
mali interim.

What for ?

Because so it pleases him.

Now I must hold my
Tongue, for you have stop-
ped my Mouth for me.

Why are you so curious
an Enquirer ?

I am a Boy, and Boys
always desire to know some-
thing new.

I confess, but there is a
Mean in Things, as the
Master teacheth us often.

Then let us depart, that
you may betake yourself to
Dinner.

Pardon me, I pray, if I
have offended in anything.

I desire the same thing
of you : I, I say, rather,
who may have offended you
by my Loquacity, but think-
ing nothing of Harm in the
mean time.

C O L L. LXXIX.

A. Præceptor, licetne di-
cere pauca ?

B. Loquere audacter.

A. Ego et mei condisci-
puli fuimus affixi libris ferè
hoc toto triduo ; licetne re-
laxare animum paulisper
ludo ?

Master, may I speak a
few Words ?

Speak boldly.

I and my Schoolfellows
have been fixed to our
Books almost these whole
three Days ; may we re-
lax our Mind a little by
Play ?

B. Dic igitur aliquam sententiam. Say then some Sentence.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos versus, si tenes memoriam. Say also the English Verses, if you retain them in Memory.

A. Mirth with thy Labour sometimes put in Ure,
That better thou thy Labour mayst endure.

B. Quām rectē dixisti omnia!

How rightly you have said all!

A. Gratia sit Deo.

Thanks be to God.

I B. Addendum erit ali- quid posthac.

Something will be to be added hereafter.

A. Quidnam, præceptor?

What, Master?

B. Qui dedit mihi inge- nium et bonam mentem.

Who hath given me Understanding and a good Mind.

A. Sed quis docebit me ista verba?

But who will teach me those Words?

B. Scribam ea tibi in tuo commentariolo, ut edicas; sed dic mihi, quæso, quis docuit te istam orationem quam pronunciasti?

I will write them for you in your Note-Book, that you may learn them out; but tell me, I pray, who taught you that Speech which you have said?

A. Campanus dedit mihi heri scriptam, et ego mandavi memoriam.

Campanus gave it me Yesterday in Writing, and I committed it to Memory.

B. Profecto ego amo te ob istam diligentiam.

Truly I love you for that Diligence.

A. Ago

A. Ago tibi gratias,
præceptor; permittisne igi-
tur ut ludamus?

B. Sanè, abi, renuncia
tuis condiscipulis.

A. Faciam.

B. Quid dices illis?

A. Id quod docuisti me
aliquando.

B. Sed volo audire priùs
ex te.

A. Gaudete pueri, en-
affero vobis jucundum nun-
cium, ego impetravi vobis
potestatem ludendi.

B. Euge, meministi pro-
bè, ito jam.

I give you Thanks, Ma-
ster; do you permit then
that we may play?

Truly, go your way, tell
your School-fellows.

I will do it.

What will you say to
them?

That which you taught
me once.

But I will hear it first
of you.

Rejoice Boys, lo I bring
you pleasant News, I have
got you Leave to play.

Well done, you have re-
membered well, go now.

C O L L.

LXXX.

A. Nihilne est quod red-
damus hodie præceptori?

B. Nihil nisi de Rudi-
mentis Grammaticæ.

A. Quidnam?

B. Inspice tuum libellum,
invenies notas in quinque
lectiones, quas præceptor
præscripsit nobis.

A. Quando fuit istud?

B. Die Veneris hora
quarta.

Is there nothing which
we may say to day to the
Master?

Nothing unless out of the
Rudiments of Grammar.

What?

Look into your Book,
you will find Notes upon
five Lessons, which the Master
has set us.

When was that?

On Friday at the fourth
Hour.

A. At

A. At ego non interfui tunc.

B. Ergo meruisti plagas.

A. Siccine judicas *severe* judex ? eram occupatus domi ; nec aberam injussum præceptoris.

B. Esto, sed tamen debuisti postridie quærere quid esset actum pridie.

A. Confiteor meam culpam ; sed cedo tuum librum, quæso, ut videam quid nobis reddendum sit.

B. Accipe, et eâdem operâ signato quæ præscripta sunt nobis à præceptore.

A. Faciam diligenter ; neque posthac accusabis me negligentiae, ut spero.

But I was not present then.

Then you have deserved stripes.

Do you judge so, you severe Judge ? I was busy at home ; nor was I absent without the leave of the Master.

Be it so, but yet you ought the Day after to enquire what was done the Day before.

I confess my Fault ; but give your Book, I pray, that I may see what we have to say.

Take it, and with the same Labour mark what has been set us by the Master.

I will do it diligently ; nor hereafter shall you accuse me of Negligence, as I hope.

C O L L.

LXXXI.

A. A quo emisi istam chartam ?

B. A Fatino.

A. Estne bona ?

B. Melior quam ista tua, ut opinor.

A. Non miror.

B. Cur dicitis istud ?

Of whom did you buy that Paper.

Of Fatinus.

Is it good ?

Better than that of yours, as I think.

I do not wonder.

Why do you say that ?

A. Quia

A. Quia fortasse est
carior?

B. Nescio.

A. Quanti emisti sca-
pum?

B. Solido et semisse,
Quanti tu emisti?

A. Solido et pluris.

B. Quanti igitur?

A. Quinque quadranti-
bus.

B. Profectò non emisti
malè.

A. Quinetiam mercator
dedit mihi auctarium.

B. Quodnam, quæso?

A. Schedam bibulæ char-
tæ.

B. O me imprudentem,
qui oblitus sum petere!

A. Ego ne petivi qui-
dem, sed ille dedit mihi ul-
tro; et hoc, inquit, addo
tibi, ut revisas me.

B. Sic solent allicere
emptores.

A. Nec mirum, quisque
quærit suum commodum.

B. Sed quid agimus, im-
memores hodierni pensi?

Because perhaps it is
dearer.

I know not.

For how much bought
you the Quire?

For a Shilling and a
half. For how much did
you buy?

For a Shilling and more.

For how much then?

For five Farthings.

Truly you have not bought
it badly.

Moreover the Trades-
man gave me Vantage.

What, I pray?

A Sheet of Blotting Pa-
per.

O what a Fool was I,
who forgot to ask!

I did not so much as ask,
but he gave it me of his
own Accord; and this,
quoth he, I give you besides,
that you may visit me again.

So they use to entice
Buyers.

And no wonder, every
one seeks his own Profit.

But what are we doing,
unmindful of this Day's
Task?

A. Est exiguum, satis
temporis restat nobis.

It is a little one, enough
of Time remains to us.

COLL.

LXXXII.

A. Venitne tuus frater
Londino?

Is your Brother come
from London?

B. Venit herè ante me-
ridiem.

He came Yesterday be-
fore Noon.

A. Nihilne literarum
attulit tibi?

Did he bring no Letters
for you?

B. Nihil.

None.

A. Quid narrat de pa-
tre?

What doth he say of your
Father?

B. Ait, illum, Dei be-
nificio, convalescere pau-
latim.

He says, that he, by
God's Blessing, doth recover
by little and little.

A. Gaudeo sanè, ac pre-
cor Deum ut recuperet pris-
tinam valetudinem brevi;
sed nihil misit ad te?

I am glad of it truly,
and I pray God that he
may recover his former
Health shortly; but did he
send nothing to you?

B. Imò, pecuniam.

Yes, Money.

A. Euge, est nullus ju-
cundior nuncius.

Well done, there is no
pleasanter News.

B. Ita aiunt.

So they say.

A. Tu verò respondes sic,
quasi audias fabulam.

But you answer so, as
if you heard a Fable.

B. Quin audio pejùs.

But I hear worse.

A. Quidnam?

What?

B. Merum mendacium.

An arrant Lie.

A. Egone mentitus sum?

Have I lied?

B. Non

B. Non dico *te esse*
mentitum, *sed dixisti fal-*
sum.

A. Ego non intelligo
quid dicas.

B. Dabo operam *ut in-*
telligas.

A. Obsecro te.

B. Si nullus nuncius est
jucundior quam de pecuniâ
allatâ nobis, quid ergo est
evangelium Christi? quis
nuncius est jucundior quam
gratia Dei, quam Christus
attulit nobis per evange-
lium?

A. Fateor nihil esse ju-
cundius evangelio, his dun-
taxat qui credunt ei, et
amplectuntur ex animo.

B. Evidem sic intel-
ligo.

A. At ego loquebar de
humanis et terrenis rebus,
tu vero statim ascendisti
ad cælum.

B. Ita boni concionato-
res solent.

A. Non putabam te es-
se theologum.

B. Dixi nihil nisi quod
est tritum et notum omnibus,

I do not say *that you*
have lied, *but you said*
false.

I do not understand what
you would say.

I will do my Endeavour
that you may understand.

I beseech you.

If no News be pleasanter
than about Money brought
to us, what then is the
Gospel of Christ? what
News is pleasanter than the
Grace of God, which Christ
hath brought us by the Gos-
pel?

I confess that nothing is
pleasanter than the Gospel,
to those only who believe it,
and embrace it from their
Heart?

Truly so I mean.

But I spoke of human
and earthly Things, but you
forthwith mounted up to
Heaven.

So good Preachers use to
do.

I did not think you to be
a Divine.

I have said nothing but
what is common and known
to all.

A. Ut-

A. Utinam illud esset
ad eū vulgare, ut omnes
crederent in Christum.

B. Omnes nunquam cre-
dent.

A. Quid prohibet ?
B. Quia multi sunt vo-
cati, pauci verò electi, si-
cut Christus ipse testatur.

A. Vis inire magnam
gratiam apud me ?

B. Fecerim nihil liben-
tiūs, si quidem res ipsa sit
penes me; sed quid est in
quo possum commodare tibi ?

A. Da mutuō mihi de-
cem as̄es.

B. Non habeo tantūm
nunc, sed majorem partem.

A. Quantūm, quæso ?
B. Nescio, nisi inspexe-
ro crumenam; ecce tibi
octo as̄es cum semisse.

A. Accipio solos septem,
non enim volo evacuare te
prorsūs.

B. Refert parum, acci-
pe totum si vis.

A. Ago tibi gratias, cre-
do hoc pecunia fore sat̄is meo
negotio, cum aliquantulā
quam ipse habeo.

I wish that were so com-
mon, that all would be-
lieve in Christ.

All will never believe.

What binders ?

Because many are called,
but few chosen, as Christ
himself witnesseth.

Will you enter into great
Favour with me ?

I would do nothing more
willingly, if indeed the
Thing itself be in my Power;
but what is it in which I
can advantage you ?

Lend me ten Pence.

I have not so much now,
but the greater Part.

How much, I pray ?

I know not, unless I look
into my Purse; look here's
for you eight Pence with a
Halfpenny.

I take only seven, for I
will not empty you alto-
gether.

It matters little, take
the Whole if you will.

I give you Thanks, I
believe this Money will be
enough for my Busines,
with the little which I my-
self have.

B. Ut

B. Ut libet.

A. Amo te de istâ tam
expromptâ benignitate

B. Si possum quid aliud,
ne parcas.

A. Reddam totum, Deo
volente, quâm primûm pa-
ter miserit ad me.

B. Ne sis magnopere so-
licitus, nondum est opus mi-
hi.

As you please.

I love you for that so-
ready Kindness.

If I can do any Thing
else, do not spare me.

I will restore the Whole,
God willing, as soon as my
Father shall send to me.

Be not greatly concern-
ed, I have no need yet.

C O L L.

LXXXIII.

A. Oro te, da mibi ex
tuo pane.

B. Non habeo nimis mi-
hi, tamen volo impertiri
tibi.

A. Habeo tibi gratiam.

B. Non est quod agas
ob tantulam rem; sed dîc,
quælo, cur non attulisti?

A. Quia erat nemo nos-
træ domi qui daret mibi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-
ter det.

B. Facis bene, sed audi
bonum consilium.

I pray thee, give me
some of thy Bread.

I have not too much for
myself, yet I will impart
to thee.

I give thee Thanks.

You need not give for
so small a Matter; but
tell me, pray, why did not
you bring?

Because there was no-
body at our House who
could give me.

But why do not you take
it?

I dare not, unless my
Mother give me.

You do well, but hear
good Counsel.

A. Ausculto ut audiam,
dic quæso.

B. Cùm reliquiæ mensæ
tolluntur post prandium, pe-
titio merendam et recondito
eam in peram; ita fiet ut
nunquam venias inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu cœ-
næ, et facias idem quod
dixi tibi de merendâ.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memine-
ris, et utere cum voles.

A. Utar equidem, quo-
ties erit opus.

I listen that I may hear,
tell me, I pray.

When the Remains of the
Table are taken away after
Dinner, ask for your After-
noon's Repast, and put it
up in your Pocket: thus it
will be that you may ne-
ver come empty.

But what do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same which I told
you about the Afternoon's
Repast.

I never saw better Coun-
sel given.

See then that you remem-
ber it, and use it when you
will.

I will use it indeed, as
oft as there shall be Need.

COLL.

LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merendam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from
thence?

My Afternoon's Repast.

Who permitted you to
go out?

The Master himself.

A. Quo-

A. Quomodo probabis
istud?

B. Adeamus illum, ut
consulamus.

A. At vide quid agas.

B. Timeo nihil in hac
re.

A. Esne adeò securus?

B. Qui dicit verum, de-
bet timere nihil.

A. Ista sententia est ve-
ra quidem, sed quotus-
quisque non mentitur?

B. Sum certus me nihil
mentiri nunc.

A. Persuades mihi pro-
pemodum; abi, credo ti-
bi, quia nunquam depre-
bendi te in mendacio.

B. Gratia fit Deo, quem
precor ut custodiat me in-
tegrum et purum.

A. Utinam omnes pre-
carentur ex animo.

B. Nunc recipe te, ut
edas tuam merendam.

How will you prove
that?

Let us go to him, that
we may consult him,

But see what you do.

I fear nothing in this
Matter.

Are you so secure?

He that says Truth,
ought to fear nothing.

That Sentence is true
indeed, but what one of
many does not lie?

I am sure I do not lie
now.

You persuade me al-
most; go, I believe you,
because I never caught you
in a Lie?

Thanks be to God,
whom I pray that he would
keep me upright and pure.

I wish all would pray
from the Heart.

Now betake you, that you
may eat your Afternoon's
Repaſt.

C O L L . LXXXV.

A. Qui sunt victores hac
hebdomade?

B. Ubi eras cum ratio-
nes redderentur?

Who are Conquerours
this Week?

Where was you when
the Accounts were given
in?

A. Ac-

A. Accersitus fueram à patre ; sed qui sunt victores ? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præmium ?

B. Habuimus.

A. Quodnam ?

B. Duodenas juglandes.

A. Heu ! quale præmium !

B. Echo inepte ! æstimas ergo præmium ex pretio rei ?

A. Video nihil aliud hic æstimandum.

B. Es sordidus, qui in hias sic lucro ; non meministi verbum præceptoris ?

A. Quod verbum ?

B. Præmium datur non lucri causâ, sed honoris.

A. Nunc reminiscor ; ero posthac diligenter.

B. Sic sapies tandem.

I had been sent for by my Father ; but who are Conquerours ? tell me, I pray.

i and Puteanus.

Have you already had your Reward ?

We have had it.

What ?

Twelve Walnuts.

Whoo ! what a Reward !

Ho, you Fool ! do you esteem then the Reward by the Value of the Thing ?

I see nothing else here to be esteemed.

You are a base Fellow, who gape so after Gain ; do not you remember the Saying of the Master ?

What Saying ?

The Reward is given not for Lucre's sake, but Honour's.

Now I remember ; I will be hereafter more diligent.

So you will be wise at last.

C O L L.

LXXXVI.

A. Impetrâfis facultatem ludendi?

B. Impetravimus.

A. Ad quod usque tempus?

B. Usque ad cœnam.

A. Qui dederunt versus?

B. Primi et secundi.

A. Quid fecerunt cæteræ classes?

B. Quisque primus decurio trium proximarum classium prōnunciavit unam sententiam è sacris literis.

A. Nonne precati estis, ut solemus?

B. Precati sumus, at quidem ludimagistro præsente; tu verò ubi eras?

A. Iveram domum, accersitus à matre.

B. Nunc igitur, quid cogitas facere?

A. Ludere sesquihoram, deinde recipere me ad studium.

B. Vîn' tu ut sim collutor?

A. Quidni velim?

Have you got Leave to play?

We have got.

Until what Time?

Until Supper.

Who gave Verses?

The first and second.

What did the other Forms?

Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.

Did you not pray, as we use to do?

We prayed, and indeed the Master being present; but where was you?

I had gone home, being sent for by my Mother.

Now then, what do you think to do?

To play an Hour and a Half, then to betake myself to Study.

Will you that I be your Play-fellow?

Why should I not?

B. Quo

B. Quo lusu exercebimus nos?

A. Nullus est jucundior mibi palmariā pilā.

B. Nec mibi quidem.

A. Videamus igitur, an cæteri sortiti sint partes, nam si luderemus soli, eset minus voluptatis.

B. Visamus.

In what Game shall we exercise ourselves?

None is pleasanter to me than Hand-ball.

Nor to me indeed.

Let us see then, whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

Let us go see.

C O L L. LXXXVII.

A. Quæ arbores sunt in vestro horto?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie; præterea sunt in fundo nostro bini horti consiti variis arboribus.

A. Quæ olera sunt in horto?

B. Mater posset responderi tibi melius de hoc; nam versatur saepe illuc, aut causâ ferendi, aut farriandi, aut colligendi, aliiquid.

A. Sed tamen dic mihi nomina aliquot olerum.

What Trees are in your Garden?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day; besides there are in our Farm two Gardens planted with various Trees.

What Herbs are in the Garden?

My Mother could answer you better about this, for she is often there, either on the Account of sowing, or weeding, or gathering, something.

But yet tell me the Names of some Herbs.

B. Pro-

B. Prodebet parum re-censere *nomina tibi, nisi* videres *res ipsas; quin ea-mus in hortum.*

A. Potes ire quando li-bet?

B. Possum quidem, ma-tre permittente.

A. Amabò, fac permit-tat, sed èa lege, ut assu-mas me comitem tibi.

B. Id fiet facillimè, tan-tam expecta me hic, redibo mox.

A. Quid si ea non sit domi?

B. Tamen renunciabo tibi.

A. Deus vertat bene.

It would signify little to reckon up the Names to you, unless you should see the Things themselves; but let us go into the Garden.

Can you go when you will?

I can indeed, my Mo-ther permitting.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

That will be done very easily, only stay for me here, I will return by and by.

What if she should not be at home?

Yet I will tell you.

May God turn it well.

C O L L.

LXXXVIII.

A. Accepi pecuniam ho-die à fratre, si fortè tibi est opus.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, quod pro tuâ liberalitate offers mihi beneficium ul-trò; nam quotusquisque facit id?

I have received Money to Day of my Brother, if perchance you have need.

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own accord; for what one of many does that?

A. Credo

A. Credo paucissimos ; tamen tu provocasti me saepe beneficiis.

B. Illa fuerunt adeò parva, ut non sint digna commemoratione.

A. Non est parvum beneficium quod profectum est ab optimâ voluntate.

B. Utinam tam expenderemus beneficia Dei erganos, quam sollemus hominum.

A. Faxit ille ut exerceamus nos in eâ cogitatione saepius et diligentius.

B. Illud profecto est necessarium, si volumus experiri ejus benignitatem saepius.

I believe very few ; yet you have excited me often by your Kindnesses.

Those were so small, that they are not worth the speaking of.

It is not a small Kindness, which has proceeded from a very good Will.

I wish we would so consider the Kindnesses of God towards us, as we use to do those of Men.

May he grant that we may exercise ourselves in that Thought oftener and more diligently.

That truly is necessary, if we will experience his Kindness oftener.

C O L L.

LXXXIX.

A. Salve, præceptor.

B. Salvete et vos ; an omnes surrexerunt ?

A. Omnes præter parvulos.

B. Nunquis ægrotat ?

A. Nemo, gratia Deo.

B. Quid agunt ?

A. Alii induunt se, alii student gnaviter.

God save you, Master.
God save you too ; have you all risen ?

All besides the little ones.

Is any body sick ?
Nobody, Thanks to God.
What are they doing ?
Some dress themselves,
others are studying hard.

B. Ad.

B. Adeste ne hypodidasca-
lus vobis?

A. Jamdudum.

B. Ite igitur precatum,
ac commendate vos di-
ligenter Deo per Jesum
Christum nostrum depreca-
torem; deinde pergit in
vestris studiis usque ad ho-
ram jentaculi.

A. Ita solemus, præcep-
tor.

B. Credo equidem; sed
quia estis fere somniculosi
ac negligentes, idcirco ad-
moneo vos sèpius.

A. Habemus gratiam,
præceptor humanissime; nun-
quid vis præterea?

B. Dic famulo ut adfe-
rat togam.

Is the Usher present with
you?

Long since.

Go then to pray, and
commend yourselves diligently to God by Jesus
Christ our Intercessor; and
then go on in your Studies
till the Hour of Breakfast.

So we use to do, Mas-
ter.

I believe it truly; but
because you are commonly
drowsy and negligent,
therefore I admonish you
the oftener.

We thank you, most kind
Master; would you have
any thing besides?

Tell the Servant that he
bring my Gown.

C O L L. XC.

A. Demiror unde venias
nunc?

B. Redeo domo, præcep-
tor.

A. Cur ivisti domum?

B. Petitum merendam.

A. Quamobrem non at-
tulisti?

B. Mater erat occupata.

A. Quid tum, debuisti
exire iussu meo?

I wonder whence you
come now?

I return from Home,
Master.

Why did you go Home?
To fetch my Afternoon's
Repast.

Why did you not bring
it?

My Mother was busy.

What then, ought you to
go out without my Leave?

H

B. Non

B. Non debui, fateor.

A. Quid meruisti igitur?

B. Accipere plagas; sed
ignoscere mihi, quæso, præceptor.

A. Cur non petivisti possestatem exeundi?

B. Quia non audebam interpellare te.

A. Quid agebam?

B. Tenebas libellum, &
legebas aliquid.

A. Potest fieri, sed tam
men vos interpellatis me
sæpe ob leviorem rem; nunc
igitur para te ad vapulan
dum.

B. Parce mihi, obsecro,
præceptor.

A. Sine ut cogitem aliquantisper prius; age parco,
tum quia confiteris ingenuè,
tum quod videris mihi studiosus satis.

A. Ago tibi maximas
gratias, humanissime præceptor.

I ought not, I confess.

What have you deserved
then?

To receive Stripes; but
pardon me, I pray, Master.

Why did not you ask
Leave to go out?

Because I durst not in
terrupt you.

What was I doing?
You held a Book, and
read something.

It may be, but yet you
interrupt me often for a
lighter Matter; now there
fore prepare thyself to be
whipped.

Spare me, I pray, Ma
ster.

Let me think a little
first; well I do spare thee,
both because thou confessest
ingenuously, and also be
cause thou seemest to me
studious enough.

I give you very great
Thanks, most humane Ma
ster.

C O L L. XCI.

A. Præceptor, licetne di
tere pauca?

B. Loquere.

Master, may I speak a
few Words?

Speak.

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quò vultis exire?

A. In proxima suburbana.

B. Quid autem agetis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; haec serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, duntaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum; pemittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permitterem, præsertim cum pravi adolescentes fecellerint me saepe in hoc genere; vos prodite igitur, et revertimini mature ad cænam.

We two proposed, if it should please you, to go, whilſt the rest play, abroad a walking.

Whither will you go?
Into the next Suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you out then, and return by time to Supper.

COLL. XCII.

A. Præceptor, licetne ire
domum cras ?
B. Quid eò ?
A. Petitum panem.
B. Non restat tibi ?
A. Restat quidem, sed ad-
modum parum.
B. Estne frater iturus
tecum ?
A. Pater iussit.
B. Quando convenisti il-
lum ?
A. Die Jovis, quum ve-
nit in hanc urbem.
B. Ubi vidisti illum ?
A. Apud forum.
B. Non mentiris ?
A. Non mentior.
B. Unde probabis ?
A. Sunt aliquot ex con-
discipulis qui aderant.

B. Qui ?
A. Adfunt Blasius et Au-
dax.
B. Estne verum, pueri ?
A. Omnino verum.
B. Qui scitis ?
A. Vidimus ejus patrem,
et audivimus ipsa verba.

Master, may I go home
To-morrow ?
Why thither ?
To fetch Bread.
Is there none left you ?
There is left indeed, but
very little.
Is your Brother to go
with you ?
My Father ordered him.
When aid you meet him ?

On Thursday, when he
came into this City.
Where did you see him ?
At the Market.
Do you not lie ?
I do not lie.
How will you prove it ?
There are some of my
Schoolfellows who were
present.
Who ?
Here are Blasius and Au-
dax.
Is it true, Boys ?
Altogether true.
How know you ?
We saw his Father, and
heard the very Words.

B. Si est ita, permitto ut
eas domum cum fratre.

If it be so, I permit that
you go home with your
Brother.

A. Vale, præceptor.

Farewel, Master.

B. Dominus Deus servet
vos.

May the Lord God pre-
serve you.

A. Precamur idem tibi
ex animo.

We wish the same thing
to you from our Heart.

B. Sed heus! quando
aleritis buc?

But ho! when will you
come hither?

A. Cras vesperi, Deo ju-
vante.

To morrow in the Even-
ing, God helping.

B. Cura ut memineris
promissi.

Take care that you be
mindful of your Promise.

A. Curabo.

I will take care.

B. Seilicet, ut soles.

To wit, as thou usest.

A. Imò melius, spero.
Nunquid vis?

Nay better, I hope.
Would you have any
thing?

B. Ut dicas salutem pa-
rentibus meis verbis.

That you bid Hail to your
Parents in my Words.

A. Faciam libenter; va-
le iterum, præceptor.

I will do it willingly;
farewel again, Master.

B. Vos valete quoquè;
at ambulate lento gradu
propter astum folis.

Farewel you too; but
walk with a slow Pace be-
cause of the Heat of the
Sun,

A. Ita solemus facere.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor?

May I go to my Tutor,
Master?

B. Quæ causa movet te?

What Cause moves you?

A. Ille *jussit* ut conve-nirem se *hodie*, si liceret.

B. Quando *jussit*?

A. Nudiustertius.

B. Ubi *vidisi* illum?

A. In areâ, quæ est è re-gione templi.

B. At *vide* ne mentiaris.

A. Mendacium absit à me; si *vis*, dabo aliquot ex condiscipulis *testes*, qui a-derant mecum.

B. Qui sunt illi?

A. Daniel et Corderius? *visne* ut accersam?

B. Mane, ego conveniam illos; sed dic mihi, quid eget tutor tuâ operâ?

A. Ad describendum a-liquid.

B. Quâ horâ igitur vis adire illum?

A. Nunc placet tibi.

B. Quando redibis huc?

A. Cùm primùm dimi-ferit me.

B. Nunc abi, a'que di-cito ille plurimam salutem ex me.

A. Faciam *liten'er*.

He ordered me that I should meet him To-day, if it would be permitted.

When did he order you?

The other Day.

Where did you see him?

In the Yard, which is over-against the Church.

But see you do not lie.

Far be a Lie from me; if you will, I will give some of my Schoolfellows Wit-nesses, who were present with me.

Who are they?

Daniel and Corderius; will you that I send for them?

Stay, I will meet with them; but tell me, what wants your Tutour your Assistance for?

To write out some-thing.

At what Hour then will you go to him?

Now if it please you.

When will you return hither?

As soon as he shall dis-miss me.

Now go your ways, and bid him very much Health from me.

I will do it willingly.

C O L L. XCIV.

A. Licetne prodire, præceptor?

B. Quò?

A. Primùm ad sartorem,
deinde ad tonsorem.

B. Cur ad sartorem?

A. Ut curem tibialia re-ficienda.

B. Suntne lacerata?

A. Adeò lacerata ut non possim induere.

B. Cur ad tonsorem?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

B. Detege ut videam.

A. Vide, quando ita placet tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cùm aperueris tonsori, roga illum ut adbeat emplastrum aptum ulceri.

A. Faciam ut suades.

B. Sed nunquis est qui velit prodire tecum?

A. Imò, Joannes Flavianus.

B. Quod negotium habet?

A. Vult adire tonsorem quoquè.

May I go out, Master?

Whither?

First to the Botcher, and then to the Barber.

Why to the Botcher?

That I may get my Stockings mended.

Are they torn?

So torn that I cannot put them on.

Why to the Barber?

That I may show him a Sore which is risen within these few Days on my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Felon.

So I conjectured.

When you shall have opened it to the Barber, ask him to lay a Plaster proper for a Sore.

I will do as you advise.

But is there any body that would go out with you?

Yes, John Flavian.

What Busines has he?

He will go to the Barber too.

B. Ite unā igitur, et redite similiter.

A. Nunquid vis præterea?

B. Ut māturetis redditum, ne multemini vestrā merendā.

Go together then, and return in like manner.

Would you any thing besides?

That you hasten your Return, lest you forfeit your Afternoon's Repast.

C O L L. XCV.

A. Convenisti Petrum hodie, igitur?

B. Hodie.

A. Ubi?

B. In templo.

A. Quotā horā?

B. Octavā matutinā.

A. Nunquid rogāsti eum quando sit redditus ad scholam?

B. Rogavi.

A. Quid dixit?

B. Dixit se nescire.

You met Peter To-day, then?

To-day.

Where?

In the Church.

At what Hour?

At Eight in the Morning.

Did you ask him when he is to return to School?

I did ask him.

What said he?

He said that he knew not.

You should have exhorted him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained still by his Father to gather Fruits.

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

A. Debuisti exhortari ad redditum.

B. Feci, et multis verbis quidem.

A. Facisti bene, sed quid ille respondit?

B. Se detineri adhuc à patre ad colligendos fructus.

A. Quid si scribas ad patrem ipsum de statu nostræ scholæ? nam sortasse movebitur ut remittat filium citius.

B. Si videtur ita tibi,
faciam, idque diligenter.

A. Fac igitur primo
tempore; sed audi, scribe
plenissimè; deinde ostende
tuas literas mihi, priusquam
des perferendas.

B. Faciam sedulò, præ-
ceptor.

If it seem so to you, I
will do it, and that dili-
gently.

Do then the first Oppor-
tunity; but bear, write ver-
y fully; then show your
Letters to me, before you
give them to be carried.

I will do it diligently,
Master.

C O L L. XCVI.

A. Quâ pecuniâ emisi
illum librum?

B. Quâ censes nisi mea?

A. Miror unde habueris.

B. Quid miraris? an
debo reddere rationem ti-
bi?

A. Egone exigo?

B. Videris exigere.

A. Non exigo, inquam,
sed solum confabulari sic
inter nos familiariter et
liberè.

B. Ea res, fateor, con-
fert plurimum ad facultat-
em loquendi Latinè? sed
est nemo tam lenis, quin
subirascatur interdum.

A. Est ut dicas, sed ira
puerorum est brevis.

With what Money did
you buy that Book?

With what think you,
but my own?

I wonder whence you
had it.

Why do you wonder?
ought I to give an account
to you?

Do I exact it?

You seem to exact it.

I do not exact it, I say,
but we are wont to talk so
amongst ourselves famili-
arly and freely.

That Thing, I confess,
conduces very much to the
Faculty of speaking Latin?
but there is no body so mild,
but he is a little angry
sometimes.

It is as you say, but the
Anger of Boys is short.

B. Quod autem rogabas
de pecuniâ, accepi eam à
patre.

A. Quando venit?
B. Octo dies abhinc.
A. Miror quod non vi-
derim eum.
B. Non est quod mireris.
A. Quid ita?
B. Quia miratus est vix
sesquihoram; nam quum de-
scendisset de equo, atque al-
locutus esset me paucis; as-
cendamus, inquit, in tuum
cubiculum, ut loquar li-
berius tecum.

A. Sed antequam narres
cætera, velim scire quid
sibi vellet ejus tam inopi-
natus adventus.

B. Audiérat quodam fal-
so rumore, ut fit, me ægro-
tum esse.

A. Quid ille, cùm inve-
nit te valentem, præter
spem?

B. Gavisus est mirifice.
A. Quis dubitat?
B. Præterea, egit maxi-
mas gratias Omnipotenti
Deo.
A. Audio hæc libenter;
perge, quæso.

But as to what you asked
of Money, I received it
of my Father.

When came he?
Eight Days ago.
I wonder that I did not
see him?

You need not wonder.
Why so?

Because he stayed scarce
an Hour and a Half; for
when he had alighted from
his Horse, and had spoke to
me in a few Words; let us
ascend, says he, into thy
Chamber, that I may talk
more freely with thee.

But before you tell the
rest, I would know what
meant his so unexpected
Coming.

He had heard by some
false Report, as it happens,
that I was sick.

What said he, when he
found you well, contrary to
his Expectation?

He rejoiced wonderfully.
Who doubts?

Besides, he gave very
great Thanks to the Al-
mighty God.

I hear these Things wil-
lingly; go on, I pray.

B. Tum percontatur me de valetudine ; precamur unā, non sine gratiarum actione ; tandem quærit ec- quid mīki opus sit.

Opus est, pater, inquam. Quā re eges ? inquit.

Libro decem assium, in- quam ; tum ille promit ex marsupio solidum, dat mihi in manū, et vale dictō, statim concendit equum, atque abit.

A. Cur dedit tibi plus quam petiveras ?

B. Quæris iſtud ineptē, scilicet, erat ita laetus, quia offendērat me sanum præ- ter spem, quod si petiſſem vel aureum coronatum, dediſſet mīki tam facilē.

A. O quantum debes illi summo Patri, qui dedit ti- bi adeo bonum patrem !

B. Ne potest quidem cogi- tari quantum debeam ; nam etiam si dediſſet ma- lum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem ? jam inflat tertia hora.

Then he questions me concerning my Health ; we pray together, not without Thanksgiving ; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want ? says he.

A Book of ten Pence, say I ; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, immediately mounts his Horse, and goes away.

Why did he give you more than you had asked ?

You ask that foolishly, to wit, he was so glad, because he had found me well contrary to his Expectation : But if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that greatest Father, who hath given you so good a Father !

It cannot indeed be imagined how much I owe him ; for although he had given a bad one, I should have owed Him, notwithstanding, not a little.

But why do we neglect to go hear the Lesson ? now it is almost the third Hour.

B. Omnia

B. Omnia sunt parata
mibi.

All Things are ready
for me.

A. Et mibi quoquè.

And for me too.

B. Eamus ergo in audi-
torium.

Let us go then into the
School.

C O L L. XCVII.

A. Audio fratrem tuum
revenisse jam ex Germa-
niâ.

I hear that your Brother
is returned already from
Germany.

B. Sic est.

So it is.

A. Rediitne solus?

Did he return alone?

B. Non omnino.

Not at all.

A. Quis igitur venit cum
illo?

Who then came with
him?

B. Quidam civis hujus
oppidi, qui batitaverat illic
ferè biennium.

A certain Citizen of this
Town, who had dwelt there
almost two Years.

A. Cur ivit frater?

Why went your Brother?

B. Missus fuit à patre,
ut disceret loqui Germa-
nicè.

He was sent by my Fa-
ther, that he might learn
to talk German.

A. Quamobrem igitur
non fuit illuc diutius?

Why then was not he
there longer?

B. Non poterat ferre
desiderium matris.

He could not bear the
Want of his Mother.

A. O tenellum adoles-
centem! quotum annum
agit?

O tender Youth! what
Year is he going on?

B. Decimum septimum,
si mater meminit rectè, ex
quā audivi id sèpius.

The Seventeenth, if my
Mother has remembered
right, of whom I have
heard that often.

A. Age, quo vultu ad-
ventus ejus acceptus est à
patre?

Well, with what Coun-
tenance was his Coming
received by your Father?

B. Ro-

B. Rogas ? pater non sustinuit aspicere ; quinetiam, nec dignatus est salutare nec alloqui, sed iusfit eum abire è conspectu suo.

A. Quid præterea ?

B. Nisi mater intercessisset cum lachrymis, jusserrat apparitorem acerbi, qui conjiceret miserum in carcerem.

A. Atqui non poterat iussum magistratus.

B. Nescio, tamen conabatur.

A. Quid factum est postea ? cubuitne vestrae domi ?

B. Minime vero.

A. Ubi igitur ?

B. Nōsti meæ sororis virum ?

A. Tanquam te.

B. Missus est è à matre, dum patris ira defervesceret.

A. Quid accidit tandem ?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask ? my Father could not bear to see him ; moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.

What besides ?

Unless my Mother had interceded with Tears, he had ordered a Serjeant to be sent for, to throw the Wretch into Goal.

But he could not without the Leave of the Magistrate.

I know not, yet he endeavoured it,

What was done afterwards ? did he lie at your House ?

No indeed.

Where then ?

Do you know my Sister's Husband ?

As well as you.

He was sent thither by my Mother, till my Father's Anger should cool.

What happened at length ?

My Mother treated with our Relations and Friends, that they should pacify my angry Father.

So then your Brother returned into Favour with your Father.

B. Omnia sunt parata
mibi.

A. Et mihi quoquè.

B. Eamus ergo in audi-
torium.

All Things are ready
for me.

And for me too.

Let us go then into the
School.

C O L . L . X C V I I .

A. Audio fratrem tuum
revenisse jam ex Germa-
niâ.

B. Sic est.

A. Rediitne solus?

B. Non omnino.

A. Quis igitur venit cum
illo?

B. Quidam civis hujus
oppidi, qui habitaverat illuc
ferè biennium.

A. Cur ivit frater?

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ut disceret loqui Germa-
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B. Minimè verò.

A. Ubi igitur ?

B. Nōsti meæ sororis virum ?

A. Tanquam te.

B. Missus est è à matre, dum patris ira defervesceret.

A. Quid accidit tandem ?

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What happened at length ?

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So then your Brother returned into Favour with your Father.

B. Id fuit non magni negotii; nam jam patrem cæperat pœnitere quod excauduissest sic, quodque accepisset filium tam graviter.

A. Nempe, dies leniērat ejus iram.

B. Tamen recepit eum eā lege, ut promitteret se redditum in Germaniam statim à vindemiā.

A. Vide quām ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsae sunt in causā; nam cur amant nos adeō tenerē?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximē.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that Purpose?

Yes.

C O L L. XCVIII.

A. Quando redisti domo?

B. Tantūm hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut prandaret cum matre.

When did you return from Home?

Only to Day.

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother,

A. Cur

A. Car non mansisti et
tu?

B. Pranderam jam cum
patre.

A. Quis ministrabat vo-
bis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed oc-
cupata.

A. In quâ re?

B. In recipiendo tritico
quod fuerât adiectum no-
bis.

A. Quando redibis do-
mum?

B. Quum accersar à pa-
tre.

A. Quo die istud erit?

B. Fortasse ad quatuor
dies hinc.

A. Cur vos commeatis
tam sœpe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur à pa-
rentibus.

A. Sed interim tempus
studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est
necessario occupatus, exer-
cit

Why did not you remain
also?

I had dined already with
my Father.

Who ministered to you?

The Maid.

Where was your Mo-
ther?

At Home too, but busy.

In what Thing?

In receiving Wheat which
had been brought us.

When will you return
Home?

When I shall be sent for
by my Father.

Upon what Day will
that be?

Perhaps about four Days
hence.

Why do you go and come
so often.

So our Parents will.

What do you do at home?

What we are bid by our
Parents.

But in the mean while the
Time of Study is lost.

It is not altogether lost.

What then?

As often as my Father is
not necessarily employed, he
exercises

cet nos omnibus horis ; manè, ante et post prandium, ante cœnam, à cœnâ diu satis ; postremò, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos ?

B. Exigit à nobis ea potissimum quæ didicimus totâ hebdomade in scholâ ; inspicit themata, ac interrogat nos de iis ; saepè dat nobis aliquid describendum Latinè, vel Anglicè ; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latinè ; interdum, contrà, jubet reddere aliquid Latinum Anglicè ; postremò, ante cibam et post, semper legimus aliquid ex Anglicis bibliis, idque totâ familiâ presente.

A. Nihilne interrogat de catechismo ?

B. Facit id omni Dominico die, nisi fortasse absit domo.

A. Narras mira, si modo sint vera.

exercises us at all Hours ; in the Morning, before and after Dinner, before Supper, after Supper long enough ; lastly, also before we go to Bed.

In what Things doth he exercise you ?

He exacts from us those Things chiefly which we have learned the whole Week in School ; he looks upon our Themes, and interrogates us about them ; he often gives us something to write in Latin or English ; sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin ; sometimes, on the other hand, he bid us turn something which is Latin into English ; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he interrogate you nothing about the Catechism ?

He does that every Lord's Day, unless perchance he be from Home.

You tell wonderful Things, if only they be true.

B. Imò

B. Imò sunt longè plura quām quæ narravi; nam oblitus sum civilitatem morum, de quā etiam solet admonere nos in mensā.

A. Cur pater vester sumit tantum laborem in docendis vobis?

B. Ut sic intelligat, num ludamus operam in scholā, et abutamur tempore.

A. Diligentia hominis est mira, atque adeò prudētia; O quām devinēti estis cœlesti patri, qui dedidit vobis talem patrem terrā!

B. Faxit ille, ut nunquam obliscamur hoc, et ejus cætera beneficia.

A. Istud est bonum et piū optatum; cura ut habeas non modo in ore, sed in animo etiam.

B. Habeo tibi gratias, quod mones me tam fideli-ter.

A. Debemus officium monendi bene omnibus, sed maximè fratribus.

B. Fratribusne solis igitur?

Nay there are far more than what I have said; for I forgot Civility of Manners, of which too be uses to admonish us at Table.

Why does your Father take so much Pains in teaching you?

That so he may understand, whether we lose our Labour in the School, and abuse our Time.

The Diligence of the Man is wonderful; and also his Prudence; O how obliged are you to your Heavenly Father, who has given you such a Father upon Earth!

May he grant, that we never forget this, and his other Kindnesses.

That is a good and pious Wish; take care that you may have it not only in your Mouth, but in your Mind also.

I give you Thanks, that you advise me so faithfully.

We owe the Duty of advising well to all, but chiefly to our Brethren.

To our Brethren only then;

A. Dico

A. Dico eos potissimum fratres hic, qui sunt coniuncti nobis ex fide in Christo.

B. Judicas recte, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessionem.

COLL.

A. Ades, Bernarde.

B. Adsum, præceptor.

A. Quid agunt tui duo condiscipuli?

B. Docentur adhuc à subdoctore.

A. Tunc pronunciasti jam contextum prælectionis in crastinum mane?

B. Pronunciavi.

A. Satisne recte?

B. Satis gratia Deo.

A. Quis audivit te?

B. Ludimagister.

A. Bene habet; sed est quod velim monere te.

B. Ego percupio audire istud.

A. Cogitandum tibi sæpen numero, quantum debeas Deo largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

XCIX.

Come hither, Bernard.

I am here, Master.

What do thy two School-fellows?

They are a teaching as yet by the Usher.

Have you said over already the Words of the Lesson against to-morrow Morning?

I have said them.

Well enough?

Enough, Thanks to God.

Who heard you?

The Head-master.

It is well; but there is something which I would admonish thee of.

I greatly desire to hear that.

You must think often, how much you owe to God the Giver of all good Things, who has given you both an Understanding, and so happy a Memory.

B. Quid

B. Quid non debeam illi,
qui dedit mihi omnia?

A. Dic aliquot ejus præcipua beneficia, quemadmodum docui te aliquando.

B. Ille cœlestis pater de-dit mihi corpus, animam, vitam, bonam mentem, bons parentes, locupletes, nobiles, bene affectos erga me; et qui non modò sup-peditant mihi copiose omnia necessaria ad hanc vitam, sed etiam, quod est longè maximum, curant me in-situendum tam diligenter bonis literis, et bonis mori-bus, ut nihil sit requiren-dum præterea.

A. Dixisti omnia ista ve-rè, sed prætermisisti unum quod est singulare benefici-um Dei. Scin' tu quid sit?

B. Sine me cogitare paulisper.

A. Cogita otiosè.

B. Nunc ego reminiscor, sed nescio quibus verbis pos-sim exprimere id pro mag-nitudine rei.

What must I not owe to him, who hath given me all Things?

Tell me some of his prin-cipal Kindnesses, as I have taught thee sometimes.

That heavenly Father hath given me a Body, a Soul, Life, a good Under-standing, good Parents, rich, noble, well affected towards me; and who not only afford me plentifully all Things necessary for this Life, but also, which is far the greatest, take care that I be instructed so diligently in good Letters, and good Manners, that nothing is to be required further.

You have said all those Things truly, but have o-mitted one Thing which is a singular Kindness of God. Do you know what it is?

Let me think a little.

Think at your Leisure.

Now I remember, but I know not in what Words I may be able to express it according to the Greatness of the Thing.

A. Tamen

A. Tamen dic quomo-
do possis.

B. Cogito etiam atque
etiam.

A. Dic tandem.

B. Beneficia Dei erga
me sunt innumerabilia, in
corpore, in animo, in ex-
ternis rebus; sed nullum
potest cogitari nec dici ma-
jus, quam quod dederit mi-
hi gratis suum unicum fili-
um, qui redemit me miseri-
rimum peccatorem, et cap-
tum sub tyrannide Satanæ,
ac destinatum æternæ mor-
ti; idque suâ morte cru-
delissimâ, et maximè igno-
miniosâ omnium.

A. Dixisti aptè satis, et
ferè totidem verbis quot
docueram te alias; sed nun-
quid Deus præstítit hoc tan-
tum beneficium tibi uni?

B. Minimè verò.

A. Quibus præterea?

B. Omnibus, quotquot
crediderint evangelio fide-
liter ac verè.

A. Age, profer locum
ex Evángelia sancti Joani-
nis in eam sententiam.

Yet say it in any manner
you can.

I think again and again.

Say at length.

The Kindnesses of God
towards me are innumer-
able, in Body, in Mind, in
external Things; but no-
thing can be thought nor
spoke of greater, than that
he hath given me gratis his
only Son, who hath redeeme-
d me a most miserable Sin-
ner, and captive under the
Tyranny of the Devil, and
destined to eternal Death;
and that by his Death the
most cruel, and most ignomi-
nious of all.

You have said properly
enough, and almost in as
many Words as I had taught
you at other Times; but
whether hath God done
this so great a Kindness for
you alone?

No indeed.

For whom besides?

For all, how many soever
as believe the Gospel faith-
fully and truly.

Come, produce a Place
out of the Gospel of Saint
John to that Purpose.

B. Deus

B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, qui vero non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Haec tenus satis, sed cujus sunt ista verba?

B. Ipsius Christi, loquenter de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

B. Faciet, spero.

A. Perge igitur, ut cœpisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cœnatum.

God hath so loved the World, that he gave his only Son, that every one who believeth in him, may not perish, but have eternal Life; for God hath not sent his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then, as you have begun, cheerfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

C O L L . C.

A. Tuus pater, ut accipi, rediit è Galliâ.

Your Father, as I have heard, is returned out of France.

B. Rediit sanè.

He is returned indeed.

A. Quando?

When?

B. Die lunæ vesperi.

On Monday Evening.

A. Non fuit ejus adventus molestus tibi?

Was not his Coming troublesome to you?

B. Quid, molestus! imò verò jucundissimus: sed cur rogas istud?

What, troublesome! nay but very pleasant: But why do you ask that?

A. Quia fortasse, illo absente, est tibi potestas vivendi liberius.

Because perhaps, he being absent, you have Leave to live more freely.

B. Nescio quam libertatem narras mibi.

I know not what Freedom you tell me of.

A. Potandi, ludendi, curfitandi.

Of drinking, of playing, of running up and down.

B. An igitur putas me agere nihil aliud, dum pater abest?

Do you think then that I do nothing else, whilst my Father is absent?

A. Sic ferè omnes solent.

So commonly all use to do.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic, patre absente, ut eo præsente; bibo quantum est satis, ludo cum tempus postulat, non discurro, sed prodeo in publicum cum bona venia matris, cum habeo aliquid negotii.

Dissolute Boys indeed: For as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when the Time requireth, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Esse

A. Elne tantopere subditus matri?

B. Aequè ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

A. Istuc observatur à Latinis auctoribus.

B. Quinetiam, si esset quid discrinem reverentiae, plūs videretur optimo jure deberi matribus, ut que pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mihi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem matrem sermonis eā repugnatiā; nam, ut tute nōsti, præceptor hortatur nos sāpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sane est bonum otium quod consumitur in honesto negotio.

Are you so greatly subject to your Mother?

As much as to my Father; for what think you is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authours.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly it is a good Leisure which is consumed in honest Business.

A. Huc

A. Huc pertinet istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minus otiosum, quam cum esset otiosus;* ut didicimus ex Cicerone.

B. Sed nunc tempus admonet ut imponamus finem huic sermoni.

A. Mones recē; nam fortasse cœna tardatur tuâ causa domi.

B. Loquemur plura in nostro proximo congressu, si Dominus permisit.

A. Precor tibi prospicram noctem.

A. Et ego tibi.

Hitherto pertains that *Apophthegm* of Africanus, who said, That he never was less at Leisure, than when he was at Leisure; as we have learnt out of Cicero.

But now the Time admonishes that we should put an End to this Discourse.

You advise well; for perhaps Supper is delayed on your Account at Home.

We will talk more at our next Meeting, if the Lord shall permit.

I wish you a good Night.

And I to you.

F I N I S.